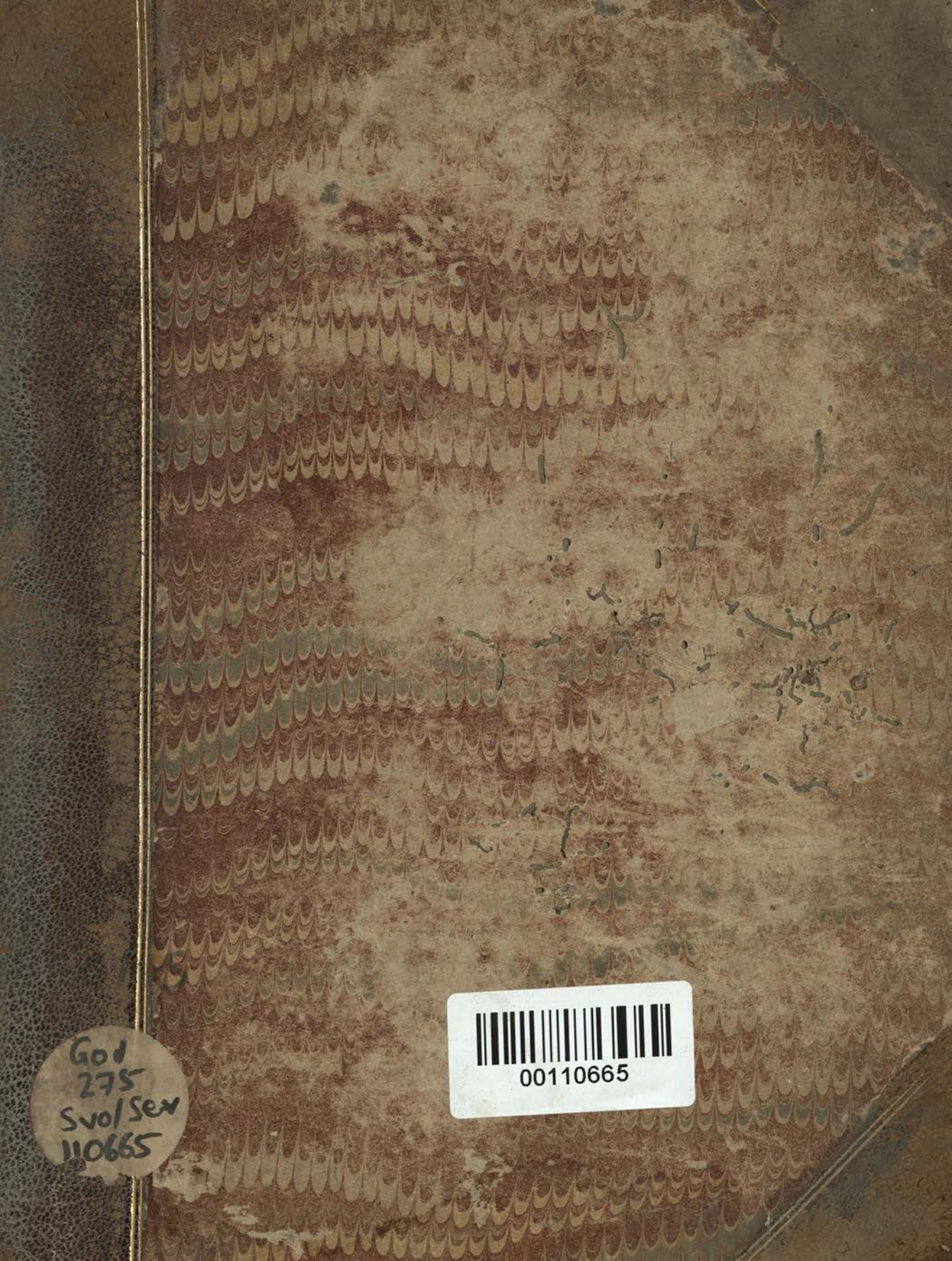
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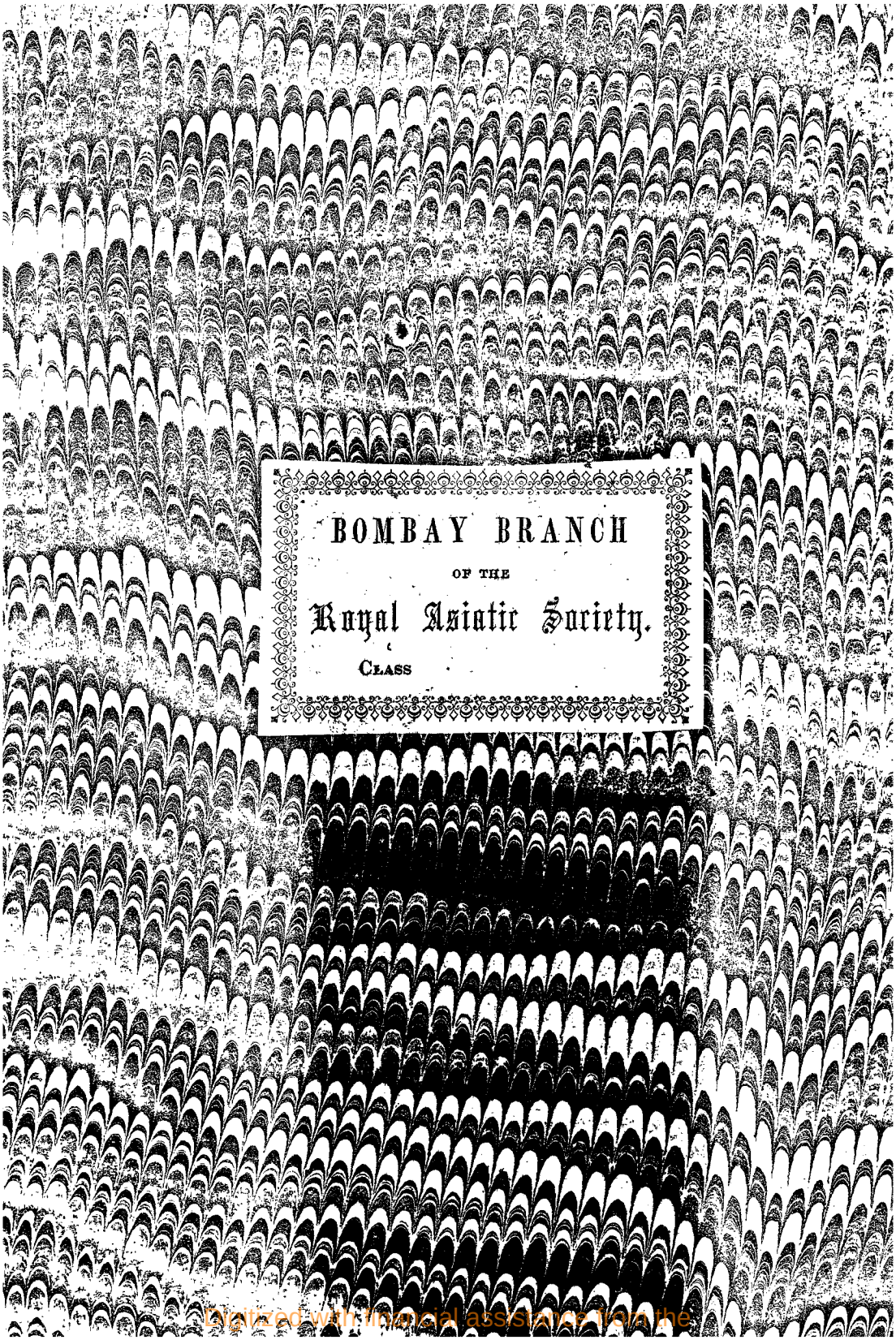

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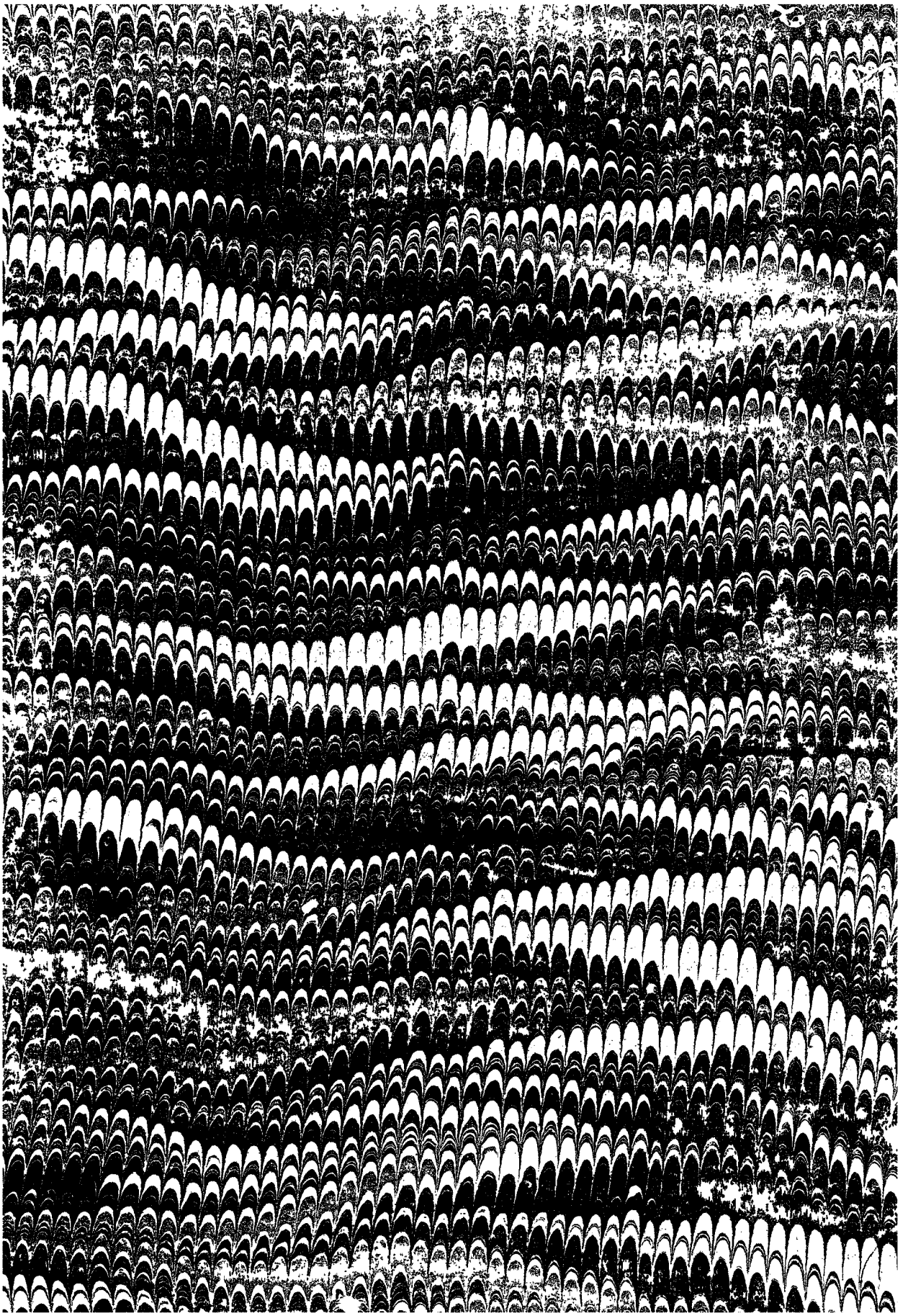

I. SMYRNA.—*General View.*

THE

SEVEN CHURCHES OF ASIA.

WITH TWENTY FULL-PAGE PHOTOGRAPHS, TAKEN ON THE SPOT, HISTORICAL NOTES, AND ITINERARY.

By A. SVOBODA;

110665

WITH AN INTRODUCTION

BY THE

REV. H. B. TRISTRAM, M.A. LL.D. F.R.S.

ETC.

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INTRODUCTION.

I HAVE been asked to make a few observations by way of introduction to these Notes on the "Seven Churches of Asia." The task is a grateful one; for these accurate and minute descriptions of classic and hallowed scenes refresh the memory, and recall the incidents of a journey which can yield in interest to one other pilgrimage alone. For ages the country of Asia Minor has been looked upon as almost sealed to the Western traveller. Few Europeans have groped among its crumbling ruins, and over its prostrate columns. While the visitors of Egypt may be counted by the thousand, those of Syria by the hundred, the tens or even the units will embrace those who have ventured into Asia Minor further than Smyrna and Ephesus. Yet who that has read the classic pages of Fellows, or studied the careful descriptions of Newton, has not himself longed to tread a region, every field and brook of which is redolent of poesy or history.

The careful Itinerary, and the instructions of Mr. Alex. Svoboda, will show how easily the journey may be accomplished, if not with that luxury which is the bane of Egyptian and Syrian travelling, yet with safety and comfort. There is no reason, excepting our own ignorance of the country, and the absence of dragomans, why a visit to the Seven Churches should not be an indispensable part of every Oriental tour.

Nowhere but in Asia Minor can the Turk, unaffected by European influences, be studied. He is there neither debased nor brutalized, but astute, hardy, and laborious. Asia Minor is, in fact, the true and natural centre of the Turkish Empire. But the traveller's concern is here rather with the past than the present. This is emphatically a land of ruins. Its coast is studded with noble harbours, but mostly without trade, without shipping, and many without even a fishing-boat. Cities and villages once populous are converted into deserts, and the richest plains lie uncultivated. The population is very scanty, and is chiefly draughted into the towns, or into the Ottoman army. The descendants of the Greeks, the ancient possessors of the soil, do not amount to a tenth part of the sparse population. But so fertile is that soil, that without manure, merely scraped by a wooden plough, it yields abundant harvests, while the fruit trees of the western coast supply the markets of Constantinople.

Yet the civilization of Asia Minor is older than that of Greece, and by its fertility it was the first country which attracted the Hellenic colonists. The arts, the poetry, the philosophy of old Greece, all found here a congenial home. It was once the seat of riches and learning, and the theatre of some of the greatest events in the history of the world. But it is not the achievements of Cyrus or Alexander, nor even the classic reminiscences of Homer, of Herodotus, and Thucydides, which invest Ionia to us with its brightest halo of historic glory. It is enshrined in our affections as the scene of the principal labours of the Apostle of the Gentiles; as the site of the earliest of the Gentile churches; the home of the old age of St. John, of Polycarp, and of many a venerated martyr; the country in which the Fathers of the Church were gathered to œcumenical councils; and, above all, as that to whose churches the apocalyptic epistle was addressed.

It is with an especial view to the elucidation of these, that Mr.

Svoboda has selected his photographs; and the site of each of the Apocalyptic Churches has been illustrated by one or more views. To these have been added one or two of special or classical interest, as Hierapolis and Magnesia. Comparison with the descriptions of Chandler and Tournefort will show how rapid has been the decay of the finest ruins of Asia Minor within the last two centuries. The ruder works remain; the noblest productions of great art and sculpture are ruthlessly destroyed. Thus the frieze over the gateway of Ayasolouk, drawn by Tournefort and described by him as not inferior to that of the Parthenon, had, with the exception of one slab, perished when Strickland visited the place thirty years ago. Four years since I searched for it in vain, and it is not mentioned by Svoboda.

Yet while the very situation of the Temple of Diana of Ephesus is a matter of debate, the country abounds in primæval monuments, such as that mentioned at page 43, as wonderful now as when it astonished Herodotus,—the tomb of Alyattes, father of Crœsus. It is, perhaps, the largest in the world; a monument in the construction of which neither art nor ingenuity was needed, simply brute labour concentrated to a common focus; and it carries us back to those primitive ages when political power consisted only in the accumulation of vast masses of physical force. There are more than fifty similar tumuli in the Lydian plain,—the royal tombs of the progenitors of Crœsus, which will probably remain to the end of time; while of the palaces, temples, and basilicas of Sardis, not one stone is left upon another, and Persian, Greek, Roman, Goth, and Turk have in turn desolated, and at length ground literally to powder, the old metropolis of Lydia, as is wonderfully illustrated by Photograph XIV.

Perhaps the most interesting of the monuments depicted in this volume is the supposed tomb of St. Luke, of which, so far as I am aware, no drawing has hitherto been published. Whether it be the tomb of the

Evangelist or not, it is unquestionably one of the earliest Christian monuments remaining in Asia Minor; and, with the exception of the Great Mosque, in which the columns of Diana's Temple support the roof of what was once the Church of St. John, no other trace remains of the Christian Ephesus,—a city in the days of the Greek Empire, the metropolis of Asia, and where general councils of the Church have more than once been gathered. Of the Church of St. Mary (*Theotokos*), where the third General Council sat, and where, amidst scenes of discordant wrangling and even of violence, Nestorius was condemned, and where, in the next century, the second Ephesian Council (*Latrocinian*) was also gathered, not a trace remains.

The discovery of the Plutonium at Hierapolis, of which a photograph is given (Plate XII.), is a most interesting and novel corroboration of an ancient tradition, for which we are indebted to Mr. Svoboda. It is pleasant to compare the description of Strabo with the simple narrative of the modern, and to see the accuracy and truthfulness of the old geographer.

Laodicea, Sardis, and Pergamos, no less than Ephesus, recall many a chapter in early ecclesiastical history, more interesting perhaps to many of us than even their classic and poetic associations. If the plates in this volume should tempt either traveller or student to penetrate further into the land or the history of Ionia, and especially of Christian Ionia, the artist, publisher, and editor will be well rewarded.

GREATHAM, *7th Nov.*, 1868.

II. SMYRNA.

SMYRNA.

"*I know thy works, and tribulation, and poverty (but thou art rich) . . . . And ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*"—REVELATION OF ST. JOHN, ii. 9, 10.

SMYRNA,—the ornament of Asia, Ἄγαλμα τῆς Ἀσίας,—celebrated by the ancients as one of the fairest and noblest cities of Ionia, has braved the repeated efforts of earthquake and fire. Ten times destroyed, she has ten times risen from her ruins, and is still the largest commercial city of Asia Minor. By her happy position on the coast, with the finest harbour in the world, she commands the trade of the Levant, and is yearly increasing in importance.

As it is the second in order of the Seven Churches of Asia adverted to in the Revelation of St. John, Smyrna may have been one of the earliest founded by that divine, though no mention is made of it in the Acts, or in the Epistles of St. Paul. In ecclesiastical history it is chiefly famous as the Church over which Polycarp, the disciple of St. John, its first Bishop, presided for a period of seventy-four years.

The foundation of Smyrna may be traced to the first migration of the Ionians, and in the earliest era, according to Strabo, it was not comprised in the Ionian confederation. "At a subsequent period Smyrna also was added to the Ionian confederacy, at the instance of the Ephesians; for anciently they were fellow-citizens, at which time Ephesus was called Smyrna. Callinus somewhere gives it this name, calling the Ephesians in the address to Jupiter Smyrnæans." (Strabo, b. xiv. c. i. s. 4.)

Eratosthenes states that Smyrna was built by the Cumæans B.C. 1015. According to Pliny, Smyrna took its name from its foundress, an Amazon.

Herodotus describes Smyrna as an Æolian city which fell by stratagem into the hands of the Ionians; and which at a later period, having refused to submit to the Lydian kings, had to sustain many attacks, and finally yielded to King Alyattes, son of Sadyattes. In consequence of this, the inhabitants left the town and lived dispersed in the neighbouring villages for the period of four hundred years.

The best description of Smyrna, as it existed in the time of the Apostles, is the narrative given by Strabo, b. xiv. c. i. ss. 36, 37. "Next is a Temple of Apollo, and hot springs, the bay and the city of Smyrna.[1] Next is another bay, on which is situated the ancient Smyrna, at the distance of 20 stadia from the present city." This place can be clearly identified with the marshy plain between the baths of Diana (Khalkabounar) and Bournabat, close to which some fragments and the site of the Temple of Nemesis are still visible. "After Smyrna had been razed by the Lydians, the inhabitants continued without walls or fortifications for about four hundred years. It was then restored by Antigonus, and afterwards by Lysimachus, and at present it is the most beautiful city in Ionia.

"One portion of Smyrna is built on a hill, but the greater part is in the plain near the harbour, and near the Metroum and the Gymnasium. The division of the streets is excellent, and as nearly as possible in straight lines. There are paved roads; large quadrangular porticoes, both of one and of two stories in height.

"There is also a library, and the Homerium—a quadrangular portico —which has a Temple of Homer and a statue.[2] For the Smyrnæans, urge the pre-eminent claims of their city to be the birthplace of Homer, and they have a sort of brass money called 'Homerium;'" (still to be found in collections of coins.)

"The river Meles flows near the walls. Besides other conveniences with which the city is furnished, there is a land-locked harbour." This has

[1] Probably the hot springs are the present hot baths of Lidjah, close to the sea-shore, under the hills, called by the Greeks Thio Adelphia.

[2] It is supposed that the Homerium stood near the Caravan Bridge, on the banks of the river Meles.

been filled up by Taimour-lang, and is at present called Kromido-Castro, in the middle of the town, close to the sea.

"There is one, and that not a trifling, defect in the work of the architects, who, when they paved the roads, did not make drains beneath them; the filth consequently lies on the surface, and during rains particularly it is washed from its receptacles over the streets.

"It was here that Dolabella besieged and slew Trebonius, one of the murderers of Cæsar; he also destroyed many parts of the city."

Pausanias attributes the foundation of the present Smyrna, lying at the foot of Mount Pagus, to Alexander the Great, in consequence of a dream, inspired by Nemesis, while he was asleep on that spot. Thereupon he resolved to rebuild the town around Mount Pagus. The Oracle of Claros, having been consulted on the monarch's decision, advised the Smyrnæans to go and settle in the new town which bore the name of their ancient city; but the Macedonian conqueror did not live to carry out his design, and the construction of the city was achieved by Antigonus and Lysimachus. The south-western side of the Castle on Mount Pagus (see Plate III.) is the only relic remaining of the Greek epoch. It is a fine and solid construction of reddish trachyte stones. The remainder is of the Byzantine period, restored by John Comnenos. All the other monuments of ancient Smyrna have been destroyed, and the materials generally broken up and built into the present mosques, bazaars, khans, and baths. Very few sites of the ancient edifices can be traced. The outline of the Stadium overlooking the town may still be traced, to the west of the Castle, formed by an excavation in the hill; all the seats and sculptures have been removed, except a few fragments, and the *vomitoria* in which the wild beasts were confined. The Tomb of Polycarp is at the entrance, just under the cypress-tree. An interesting account of the martyrdom of Polycarp (see Milner's "Church History") is given by his disciple Irenæus, and preserved by Eusebius. It is contained in an epistle written in the name of the Church of Polycarp at Smyrna, which has been edited by Archbishop Usher. Polycarp was burnt at the Stadium in the year 167, at an extremely great age. He long survived his friend Ignatius, and suffered martyrdom under Marcus Aurelius Antoninus. The

cypress-tree over the tomb is probably of Mussulman origin; the tomb is by many therefore supposed to be that of some Mussulman saint; but we must remember that the Mohammedans, and the inhabitants of Smyrna in general, have great veneration for Polycarp, and traditionally acknowledge him as the patron saint of their city. Certainly the age of the tree cannot be more than a couple of centuries.

The ancient Theatre has not fared better than the Stadium; not a stone has been left in its original place. Its form, hollowed in the northern slope of Mount Pagus, can still be traced, embracing a few houses built within the proscenium. A little lower down, and close to the present Mehkeme, there is a Cemetery planted with many cypress-trees; here are a number of old columns lying about, and, at the front facing the bazaar, some square pilasters are still standing: the columns are probably the remains of an ancient agora, with its quadrilateral portico.

Although ancient Smyrna occupied the same site as the present city, it is difficult to ascertain its circumference—the surrounding walls having been totally destroyed, without leaving any trace of their existence. But its utmost extent could not have reached eastward beyond the valley of St. Anne, from the aqueducts bordering the whole length of the river Meles (renowned as the stream on the banks of which Crithis, the daughter of Melanippus, gave birth to Homer) to Caravan Bridge and the sea (see Plate IV.); and from the Meles, including the whole northern slope of Mount Pagus, to the sea, the whole distance from east to west is about one mile, and from south to north about two miles.

Besides the many disasters of war from which Smyrna has very severely suffered, she has not been spared by the frequent earthquakes to which the whole of Asia Minor has been, and still is, so subject. The city flourished under the Romans. Tiberius and Marcus Aurelius contributed largely to the rebuilding of her ruined edifices. Smyrna is one of the Ionian cities which competed before the Roman Senate for the privilege of building a temple in honour of Tiberius, and prevailed over her rivals; not a trace is left of this temple. Afterwards, the Byzantine emperors, threatened by the Mussulmans, repaired the fortifications of the city and castle; but the Turks took it in the year 1084. It was besieged and

III. SMYRNA.

View taken from the top of the Bondjah Road.

taken by John Ducas, but soon after recaptured by the Turks, who slaughtered without mercy all the Christian inhabitants. It then remained in ruins until John Angelus Comnenos took possession of it and restored it. He died in the year 1224. In the year 1332, Emir Omar, son of Emir Aidin, who gave his name to ancient Tralles, was the ruler of Smyrna. The Knights of Rhodes seized the castle and fortified it; the Emir Omar returned to expel the knights, but was killed by an arrow during the attack. Orkhan, son of Othman, who was master of Magnesia of Sypilus, took Smyrna from the knights, and built a new fort; but the knights recaptured and strongly fortified it. Sultan Mourad in vain attempted to reduce the place, and his son Bayazet invested it for seven consecutive years. At last, in 1402, the famous Tartar invader, Taimour-lang, after conquering Angora, hearing that both the Christians and Mussulmans had a stronghold in Smyrna, suddenly set out from Galatia, and passing by Kutayah with a formidable army, attacked Smyrna by sea and land. The little port by which the knights could keep up their communications and bring in their supplies having been observed by Taimour-lang, he ordered that each of his soldiers should throw a stone into it, and thus in one day the port was closed up; and after a blockade of fourteen days he took the town by storm, barbarously slaughtered all the inhabitants, and demolished the houses. He then (according to Ducas's Hist. c. vii.) built up into a tower all the heads that had been cut off, intermixed with mortar and stones. After Taimour-lang's retreat, Smyrna remained in the power of Djounaid, a chieftain whose origin is uncertain, and who was ultimately assassinated in his own tent. The Knights of Rhodes did not abandon the idea of retaking Smyrna, but sent a large fleet under the command of Pietro Mocenigo, who captured and burnt it. The Venetians in their turn did not spare it. Having stormed it, they burnt and destroyed all the mosques, and slaughtered all the inhabitants. Those who could escape concealed themselves in the villages; and thus the town remained for some time in ruins and desolation until ultimately the Turks took possession of it, and have remained its rulers to this day.

The present city occupies nearly the same extent of ground as the ancient. It has, however, been pushed further into the sea, the shallow

shore-line having been filled up with earth, and is yearly advancing seawards. Being the first commercial city in the Levant, it has a handsome appearance when approached by sea, its domes and minarets, interspersed with cypress-trees, rising above the tiers of houses, and the summit of Mount Pagus, crowned with the ruins of the solitary Castle, towering behind all (see Plates I. II. III.) The position is remarkably beautiful, chosen as it is with that happy taste which distinguished the Greeks in selecting the sites of their ancient cities.

All along the sea-shore is a row of houses, among which are seen the flagstaffs of all the foreign consuls; and projecting on the water are a number of *cafés*. In going on shore, the European stranger is struck by the unexpected variety of scenes, and the population of so many colours and creeds, though at the present time the differences are much less marked than thirty years ago, as the civilized Turks, Greeks, and Armenians have adopted European manners and dress. The most interesting parts of the town to visit are the bazaars and khans, which are fine, large, and of solid construction, built with the stones and marbles of ancient Smyrna, with a few mosques of no architectural merit; all the rest is of a very ordinary construction, and chiefly built with wood. Every few years whole quarters of the town are destroyed by fire, and again rebuilt with the same material. The European quarter, which extends all along the sea-shore to the Point, is the most handsome in appearance, with the finest houses, and is beautifully situated. The Greek quarters are intermixed with the European, and cover a large extent of ground, embracing the greater portion of the population. The Armenian quarter is the most progressive. Every year numerous houses are built with more elegance and splendour; and a theatre has been erected in this quarter by private subscriptions. The Turkish and Jewish quarters, which are the poorest, lie on the slope of Mount Pagus. The streets are wretched, narrow, and tortuous; worse than those of any ordinary town of Asia Minor. This is all owing to the bad management of the actual Government, always full of good intentions, but unable to carry anything into execution. Notwithstanding all the drawbacks of a bad system of municipal government, the advantageous position of this city ensures its steady and continual progress, since it is the sole

IV. SMYRNA.

The Great Aqueducts over the River Meles.

emporium for the products of Anatolia. Two lines of railway have been constructed during the last few years: the one running to Ephesus and Aidin (Tralles), a distance of eighty miles; and the other to Magnesia and Kassaba, a distance of sixty miles. The climate and scenery are among the finest in the world; and the soil very productive, but badly cultivated. Herodotus was not mistaken when he wrote in his book (i. s. 142)—"These Ionians, to whom the Panionium belongs, have built their cities under the finest sky and climate in the world with which we are acquainted; for neither the regions that are to the north, nor those to the south, nor the parts to the east or west, are at all equal to Ionia."[1]

Smyrna possesses on the east a fine plain, in which are several villages where the principal merchants have their summer residences. Bournabat is the largest of these villages, about six miles distant, and a railway lately constructed secures constant communication with the town. At a little distance from Caravan Bridge, to the east, there is a large pool called the Baths of Diana (Khalka-bounar), from a temple which formerly stood there. Some foundations of ancient edifices, marble columns, and statues have been discovered there, many of which are still lying at the bottom of the large basin.

All along the sea-coast, to south and north-west, a number of country-houses are scattered about in the finest situations, and these yearly increase in number and elegance. According to its present rate of progress, Smyrna will in a short time be a formidable rival of Constantinople.

MONUMENT OF SESOSTRIS AT KARA-BELL.—Whether it represents Sesostris has been disputed, but all are agreed that it is the monument described

[1] It is difficult to know precisely the amount of the population of Smyrna; but it is approximately estimated at 180,000, and is continually increasing—

70,000 Greeks.
60,000 Turks.
20,000 Jews.
15,000 Armenians.
12,000 Roman Catholics.
3,000 Europeans.

by Herodotus (ii. 106). The figure is sculptured in relief, and sunk in a panel cut into the perpendicular surface of a massive calcareous hard rock; its height is about seven feet. It is represented in profile, looking towards the east; the head-dress is of a conical form, with an ornament in front resembling the uræus of the Egyptian head-dress; the shoes are long and pointed; it holds a spear in the left hand and a bow in the right; opposite to the face are some emblems resembling a bird, and other hieroglyphic signs. It agrees with the description given by Herodotus, excepting that the spear and bow are in the contrary hands to those which Herodotus mentions. It was discovered in the year 1839, and is undoubtedly one of the most ancient monuments found in Asia Minor, dating about fifteen centuries before Christ. The following is the passage in Herodotus (b. ii. s. 106) :—"There are also in Ionia two images of this king, hewn out of rock; one on the way from Ephesus to Phocæa, the other betwixt Sardis and Smyrna. In both places a man is carved five palms in height, holding a javelin in his right hand and in his left a bow, and the rest of his armour is partly Egyptian, partly Ethiopian. Across his breast there is this inscription in the sacred characters of Egypt: 'I conquered this country by the might of my arms.'" This inscription is no longer visible, having been obliterated by time and weather.

EPHESUS.

"*. . . . I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.*"—REVELATION ii. 5.

No cities were ever more favourably situated than those of the ancient Greeks in Asia Minor. Ephesus, the most ancient and the chief city of Ionia,—*πρώτη τῆς Ἀσίας*, as it was styled by the Ephesians themselves,—wealthy, prosperous, and magnificent, the centre of Greek culture in science, art, and commerce, with a fine harbour and easy access to the inland trade, was famous in heathen antiquity for the celebrated Temple of Diana, one of the seven wonders of the world. But Ephesus has a higher title than this to the reverence of Christendom: here St. Paul laboured during three years (Acts xx. 31), and here he deeply and firmly planted that Gospel which gave the first check to the worship of Diana. No place on earth was more devoted to idolatry, and in no place does the Word of God seem to have triumphed so completely as at Ephesus. It was here that the soothsayers brought their magical books together, and burned them before all men (Acts xix. 19). When Demetrius the silversmith, and the multitude of artisans who made the silver shrines for Diana, perceived that their trade was in peril, and that Paul was the cause of their diminished gains, by inducing many of the people to understand "that they be no gods which are made with hands," they soon prevailed so far as to fill the city with tumult; and having caught two of Paul's companions in travel, Gaius and Aristarchus, they rushed with one accord into the theatre (Plate VII.), shouting out, "Great is Diana of the Ephesians." We remember the difficulty with which the tumult was appeased (Acts xix.).

St. John, too, after his release from Patmos, made Ephesus the chief seat of his ministry during the closing years of his protracted life; from hence he exercised a wide jurisdiction over the whole of Asia Minor. Timothy, the disciple of St. John, was the first Bishop of Ephesus, and tradition says that this city was honoured by having been the home of the last days of both; and that here also the mother of Jesus and St. Luke the Evangelist ended their days on earth. As to the spot where any of them have been buried, no tradition or precise marks have been handed down to the present day, excepting the stone represented in Plate VI., supposed to be the tomb of St. Luke, discovered last year by Mr. J. T. Wood; but no inscription has been found to identify it: the ancient Cross and the Bull are, however, striking and appropriate emblems. It is situated close to the great Gymnasium in the Opistholepria, where many tombs of the first and second century are found, but there is no other stone there that at all resembles it. Knowing as we do that the early Christians were not of the wealthiest class, who alone could afford to honour their tombs with costly monuments, we may presume that the grave of St. Luke was marked but by a simple tomb; and if this be indeed the burial-place of the Evangelist, it must have been in the third or fourth century, when the Christians became numerous and comprised many of the higher class, that this memorial-stone was placed on the spot consecrated by tradition. Close to it there is another stone, with a simple plain cross—the mark of the resting-place of some early disciple of the Crucified One. On the column lying close to it there is an inscription which cannot be deciphered; only these letters can be read:—

ΔΙΟΤΕΝΟΥ
ΧΑΚΩΜΑ
ΤΑΔΟΕ.

The foundation of Ephesus dates from the era of the ante-Hellenic tribes; and it was from Ortygia, the birthplace of Diana, a dependency of the city, that it acquired its origin and celebrity, according to Strabo, who says, after mentioning the "harbour called Panormus, with a Temple of the Ephesian Diana," "then comes the City. On the same coast also, at a

V. EPHESUS.

General View looking towards the Sea: Prison of St. Paul on the Hill.

little distance from the sea, is Ortygia, a fine wood, with trees of all kinds, but with the cypress in the greatest abundance. Through this wood flows the river Cenchrius, in which Latona is said to have bathed after the birth of her child: for here is laid the scene of the birth of the child, the cares of the nurse Ortygia, the cave in which the birth took place, the neighbouring olive-tree under which the goddess first reposed when the pains of childbirth had ceased." (Strabo, b. xiv. c. i. s. 20.) In the reign of Tiberius, the grove of Ortygia was still a consecrated spot, and the sacred olive-tree was still flourishing. It was here that the chaste Diana slew Orion (Homer, Odyss. v. 123). Stephanus of Byzantium records that the birthplace of Diana was on Mount Coressus, and that when she asked, "Whose place is this?" they replied, "Thine, O maiden" (*Κορυ σας—Kory sas*), and that hence is derived the etymology of the name. (See Plate V.)

When Androclus, son of Codrus, had expelled the Leleges and the Carians from Ephesus, the Statue of Diana was an object of worship throughout Asia, and known as the image which fell down from Jupiter (Acts xix. 35). The rites were ordained by the Amazon Smyrna, who placed the image in a rustic temple, formed in the trunk of a large tree.

Strabo's description is as follows:—"Smyrna was an Amazon, who obtained possession of Ephesus. From her the inhabitants and the city derived their name, in the same manner as some Ephesians were called Sisyrbitæ from Sisyrba; and a certain spot in Ephesus was called Smyrna, as Hipponax testifies: 'He lived in Smyrna, at the back of the city, between Tracheia and Lepre Acta.' The mountain Prion was called Lepre Acta; it overhangs the present city, and a portion of the wall is built on it. Even now the farms at the back of the Prion retain the name Opistholepria. The country along the foot of the mountain about Coressus was called Tracheia. The city was anciently built round the Athenæum, which is now beyond the city, at the fountain Hypelæus. Smyrna therefore was situated near the present Gymnasium, at the back of the present city, but between Tracheia and Lepre Acta." (Strabo, b. xiv. c. i. s. 4.)

Androclus, with his companions, resided near the Athenæum and the fountain Hypelæus in the Opistholepria, close to the present Gymnasium, till the time of Crœsus, when they descended from the heights, and settled

in the plain about the Temple of Diana, which had been built by the Ionians, and where they continued to the time of Alexander the Great.

Plutarch says that when Lysander, as Admiral, went to Ephesus with his army to oppose the Athenians, he found the Ephesians sunk in luxury and indolence; all the public works neglected: the inhabitants, under the Persian rule, had adopted the effeminate habits of the Asiatics, with their licentiousness and voluptuousness. The Spartan at once collected all the trading vessels, built an arsenal for the galleys, and set on foot commerce, industry, and the arts. Thus he succeeded in raising Ephesus to be the wealthiest and most magnificent city of Asia, a character she subsequently long with justice retained.

Lysimachus built the long wall ranging along the heights of Mount Coressus, beginning from the square tower at the western extremity, called at present the Prison of St. Paul (see Plate V.): this extends for about two miles from west to east to the Opistholepria, close to the Gymnasium, and connects it with Mount Prion. Many parts of this wall are to this day in a good state of preservation: it is strengthened at unequal distances by numerous little square towers of the same style of masonry. The whole is of pure and massive Greek workmanship, presenting a fine specimen of ancient military architecture. The city at that time stood on low ground near the Temple of Diana. Lysimachus urged the inhabitants to dwell on the slopes of Mount Coressus, but without success; he therefore employed a stratagem, by taking advantage of an approaching storm and heavy rain, which, when he had obstructed all the drains, flooded the city, and compelled the inhabitants to remove to the heights of Coressus. Finding the population insufficient for the new quarters he had built, he transferred thither the inhabitants of Lebedus, and called the city Arsinoë, in honour of his wife, but after his death the old name prevailed, and the inhabitants gradually returned to dwell in the plains.

"The city has an arsenal and a harbour: the entrance of the harbour was made narrow, by order of the king, Attalus Philadelphus, who, as well as the engineers who constructed it, was disappointed at the result. The harbour was formerly shallow, on account of the embankment of earth accumulated by the Cayster; but the king, supposing that there would be

deep water for the entrance of large vessels of burden if a mole were thrown up before the mouth of the river, which was very wide, gave orders for the construction of a mole; but a contrary effect was produced, for the mud, being confined within the harbour, made the whole of it shallow to the mouth. Before the construction of the mole, the flow and ebb of the sea cleared the mud away entirely, by forcing it seaward. Such, then, is the nature of the harbour. The city, owing to the advantages which it affords, daily increases, and is the largest mart in Asia on this side the Taurus." (Strabo, b. xiv. c. i. s. 24.)

"Chersiphron was the first architect of the Temple of Diana. Another subsequently enlarged it; but when Herostratus afterwards set fire to it (it was burnt the night when Alexander the Great was born), the citizens erected one yet more magnificent. They collected for this purpose the ornaments of the women, contributions from private persons, and the money arising from the sale of the pillars of the former Temple. Evidence of these things is to be found in the decrees of that time." (Strabo, b. xiv. c. i. s. 22.)

"When Alexander the Great went to Ephesus, he proposed to rebuild the Temple at his own expense, on condition that the work should be attributed to him in the inscription" (Strabo, b. xiv. c. i. s. 22); but the Ephesians refused to accede to this, and replied to the King with courtly ingenuity, that "it was not seemly that a god should provide temples in honour of gods."

"The most wonderful monument of Grecian magnificence, and one that claims our genuine admiration, is the Temple of Diana at Ephesus, which occupied two hundred and twenty years in building, a work in which all Asia joined. A marshy soil was selected for its site, in order that it might not suffer from earthquakes, or the chasms which they produce. On the other hand, again, that the foundations of so vast a pile might not have to rest upon a loose and shifting bed, layers of trodden charcoal were placed beneath, with fleeces covered with wool upon the top of them. The entire length of the Temple is four hundred and twenty-five feet, and the breadth two hundred and twenty. The columns are a hundred and twenty-seven in number, and sixty feet in height, each of them presented by a different

king. Thirty-six of these columns are carved, and one of them by the hand of Scopas. Chersiphron was the architect who presided over the work." (Pliny, b. xxxvi. c. 21.)

Pliny says further, that the greatest difficulties in building the Temple were found in moving and raising the enormous architraves. The architect contrived to raise them by means of bags of sand piled upon an inclined plane to the height of the columns, and by gradually emptying them, the architraves at length rested in their assigned places. But a still greater difficulty was found in placing the great architrave over the entrance door: in attempting this the architect was driven to such despair, that, losing courage and patience, he contemplated suicide; when in a dream the goddess Diana appeared to him, and exhorted him not to throw away his life, for he should in the morning see the stone in its proper position: and such, in fact, next morning was found to be the case, the stone having apparently settled to the proper level by the force of its own weight.

The plan of the Temple was octostyle, and upon an elevation of ten steps. It had extensive and numerous subterranean chambers, where the treasures of the Temple, as also of private families, were deposited for safety, the place being sacred and inviolable. The roof of the Temple was of cedar, the doors were made of cypress, and the stairs of vine-wood. Mucianus, who was at Ephesus in the year A.D. 75, reports that the woodwork of the Temple was still in such good preservation that it appeared like new, although it was nearly four hundred years old. Before fixing the wood in the building it was first glued together and left to season for four years. The statue of the goddess was made of the wood of the vine, and it had never been renewed all the seven times that the Temple had been rebuilt. Pliny also states that the statue was soaked in nard, in order that the moist nature of that drug might preserve the wood and keep the seams close together. (Pliny, b. xvi. c. 79.)

The enceinte of the Temple had many rooms, ornamented with the most precious trophies of Art, amongst which was a likeness of Alexander the Great, painted by Apelles. Numerous sculptures adorned the porticoes; and the sacred shrine was filled almost entirely with the works of Praxiteles. With the numerous precious gifts offered by all the monarchs of Asia, the

edifice presented altogether the most dazzling effect which wealth and art combined could produce.

Philon says that "it was the only house of the gods," and that "whoever looks at it will think that the gods have left their heavenly regions and come to dwell on earth."

The religious ceremonies were performed by priests who were eunuchs, called Megalobyzi, and were held in high honour. They were assisted by virgins chosen from the wealthiest families, who were obliged to pass three degrees of initiation to become priestesses, and had the title of "Hierææ" (venerable). In the first century they were still in existence, attending the service of the Temple. The boundary walls of the Temple, or the limits of the asylum, was extended by Alexander to a distance of one stadium (600 feet); Mithridates had fixed it at a bow-shot from the corner roof; Marc Antony doubled the distance, but this extension being found dangerous, as it encouraged criminals and malefactors to fly there for refuge, it was abolished by Augustus.

The position of the Temple was at the head of the port, facing the sea, and shining like a meteor, as Chandler infers from an ancient author. It is affirmed by Herodotus (b. ii. s. 10) and Strabo (b. xv. c. 1, s. 16), that the plain of Ephesus was once a gulf. The alluvial soil is formed by the deposition of earth brought down from the mountains, and carried over the plain by the river Caÿster. Still, in the time of Strabo, the harbour must have been of considerable extent, as we know that about the year 40 B.C. Antony and Cleopatra, after the battle of Actium, went to Ephesus, and sacrificed with great pomp to Diana. There they assembled their fleet, which amounted to 1,000 ships.

In the present day the sea has retired to the main coast, about three miles distant from the last range of ruins in the plain. There is no gulf, and no harbour; but instead, at the mouth of the Caÿster, a delta is formed, and the whole plain is a marsh, full of reeds, through which the Caÿster flows in a course which is continually changing.

The site of the Temple of Diana is a subject of many opinions and conjectures as to its exact position; Plate V. is given as showing the supposed remains of the Temple. This building has been conjectured

by others to be the remains of an immensely large gymnasium, on the ground that it is a Roman building; and the site of the Temple has been imagined to be somewhere in the marshes, about a mile and a half distant, close to the present course of the Cayster, where not even a heap of the roughest rubbish can be seen. But even if this building be of Roman construction, it would not be a proof of its not being a fragment of the remains of the Temple, as the following particulars and data will show :—

1. From what we know, Ephesus, under the Romans, two or three times suffered by earthquakes, and was each time rebuilt. During the reign of Tiberius, fourteen cities of Asia Minor, among which was Ephesus, were destroyed by earthquakes, and Tiberius most liberally rebuilt and restored the temples and public buildings (Solinus; Tacit. ii. 47). During the reigns of Marcus Aurelius Antoninus and Lucius Verus, Ephesus was again destroyed by earthquakes, and restored;[1] besides these, the names of Augustus, Claudius, Nero, Vespasian, Trajan, Hadrian, and Septimius Severus, are frequently seen in inscriptions for their prodigal munificence, as the benefactors of various cities of Asia Minor.

2. The ruin agrees well with the measurement of the Temple as given by Pliny.

3. The Temple had numerous subterranean rooms (as also stated by Pliny). There are under this building, and under no other ruin discovered here, an unknown number of rooms of massive stonework. The access to these is in the interior of one of the largest piers in the centre of the building, by a narrow staircase not more than two feet wide. I went in many times, with lanterns, and used one of the rooms as a dark-room for photography, but could not go further than to the third room, as those beyond are full of water; and some parts of the passage are so low, and so choked with earth and *débris*, that one is obliged to crawl on one's knees. Some of the old natives say that this subterranean passage goes very far under ground, and that whoever can arrive at the further end will find an immense treasure.

[1] Aurelius Victor, Hist. Rom.

4. It was at the head of the port, and facing the sea. This building also stands only a few yards distant from the marshy space full of reeds, which must have been the port.

5. It was in the plain, elevated on a basis of ten steps. (Philon. Mir. vi.)

6. According to Philostratus, towards the end of the second century, a sophist of the name Damianus constructed a portico of marble, which extended for the length of one stadium (600 ft.) from the gate of Magnesia to the Temple (perhaps to the boundary-wall of the Temple, which was also one stadium distant from the Temple that formed the right of asylum as re-established by Augustus). Pausanias, in describing the tomb of Androclus, which was still to be seen in his time, states that it was situated on the road leading from the Temple of Diana to the Temple of the Olympian Jupiter, close to the gate of Magnesia. Since the direct road from Ephesus to Magnesia starts from the south-east corner of the city, and passes between Mount Prion and Mount Coressus (or by the Opistholepria, so termed by Strabo), the gate must evidently have been either there, or at the entrance of the Opistholepria; consequently it is towards the north-west of the gate of Magnesia, and not further than the site given in Plate V., that the Temple must be looked for, inasmuch as if we advance further into the marshes we must go beyond the ancient port, where no traces of any remains are visible, nor can any direct road be traced thence to the Magnesian gate.

The decay of the Temple began in the third century, when Trajan sent the gates to Constantinople. During the reign of the two Gallieni, about 260 A.D., it was sacked and burnt by the Scythians; and finally, about the year 350, an edict of Constantine ordered all the heathen Temples to be shut, and confiscated all their treasures for the use of the imperial exchequer. In the year 431 the great Council of Ephesus was held, where more than two thousand bishops were assembled. In the time of Justinian, 520 A.D. the destruction of the heathen Temples was the order of the day, and especially at Ephesus, where the first Christians had met with the strongest opposition. Being so rich in materials, and close to the sea, it was the first to be stripped of the marbles, columns, statues, and all

that was valuable, which were exported in every direction, mostly for building the beautiful churches of Italy, and St. Sophia at Constantinople; but besides all this, the final destruction of Ephesus was evidently caused by a tremendous earthquake.

The Great Theatre, called the Theatre of St. Paul, is the largest known in Asia Minor. It is about 600 feet in diameter; and is hollowed on the western slope of Mount Prion, in a commanding position, overlooking the city towards the ancient harbour and the sea; it has been magnificently constructed with large massive stones. All the marble seats have been taken away, and many of them can be seen in the walls of the Castle, and about the Gate of Persecution at Ayasolouk (see Plate VIII.). The proscenium has been lately thrown open by the excavations made by Mr. J. T. Wood, and fragments of statues, as well as fine slabs of marble, have been discovered. Below, and opposite to the Theatre, are the remains of a large building, the bases of which, with many walls and some arches, are still standing. This is supposed by some to be the remains of the Gymnasium of the theatre, and by others the Prytaneum. From the left wing of the Theatre there was a portico, with colonnades, of which the pedestals are still to be seen, leading to the Opistholepria, or Gate of Magnesia.

A smaller Theatre, or Odéon, is in the Opistholepria, hollowed on the southern slope of Mount Prion (see Plate VII.), of which the seats, and the entire entrance, have been lately brought to light by the excavations of Mr. J. T. Wood, who, amongst other relics, found a fine statue of life size: but unfortunately these sculptures did not reach the shores of England; the vessel in which they were embarked was shipwrecked and lost, with its whole cargo.

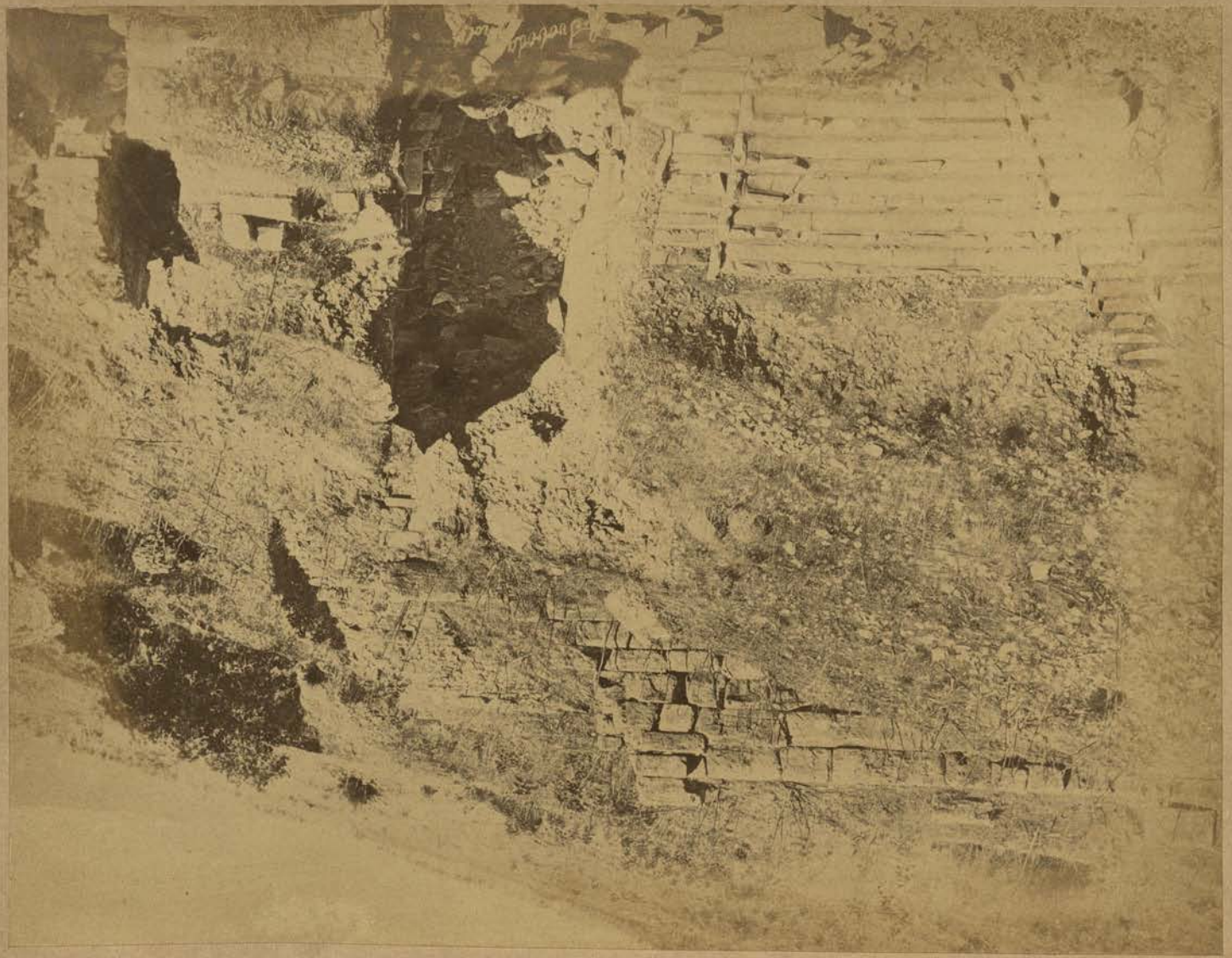
The Great Gymnasium, in the Opistholepria, is the one mentioned by Strabo, on the south-eastern slope of Mount Prion. It is one of the largest and best-preserved of all the buildings in solid masonry, its area measuring about 360 feet by 270 feet; it is so far entire, that a perfect plan of it may be traced. The front face presents three high arches, the middle one built in, and forming a semicircular niche; the upper part of the building over the arches is of brickwork; in the centre are some vaulted crypts underground, which were probably the baths for the athletes.

VI. EPHESUS.

The supposed Tomb of St. Luke.

VII. EPHESUS.

The Odéon at the foot of Mount Prion.



In the time of Arundell there were still visible in the front of the building, among the ruins, two torsi of statues of colossal size, headless, and almost buried; the drapery was remarkably fine. A little further, towards the slopes of Coressus, extending from the supposed tomb of St. Luke to the east, is the ancient Necropolis, where some inscriptions have been found in Greek and Latin characters, among which is one with the name of Calpurnius, who lived in the first century.

The Stadium is in the same state as the Theatre. It is scooped out of the northern slope of Mount Prion. Not a seat remains. The wall supporting the right side is still standing, with the various vomitoria. The entrance from the west is in good preservation, together with the Arcade, many bases of columns, and the large Gate at the left side of the building. Opposite to the entrance of the Stadium is a high, large, and square platform of about 250 feet; this is called by many the Serapion. From this height a fine panoramic view may be obtained for a considerable distance round, embracing the ruined buildings of the City, Mount Prion, and Mount Coressus to the sea, the whole marshy plain of the Cayster, to Ayasolouk, with the Castle, and the great Mosque over the remains of the gymnasium of the stadium (Plate V.). Immediately below the area of the gymnasium of the stadium, the façade looking to the north-west is supported by a large range of vaulted halls, or magazines, bordered by a long terrace or pier. The ground beneath is low and marshy. It is conjectured that in former times the sea washed these walls, and that these vaults were magazines for storing the cargoes discharged by the mercantile vessels; others suppose them to have been the Stables of the Stadium.

On the eastern side of Mount Prion are the ancient Quarries. Some parts were worked to the day, others are excavated in the rocks, forming very large and lofty caverns. From hence were supplied the marbles for the edifices of Ephesus. Vitruvius says:—"When the early Ephesians undertook to build the Temple of Diana, their first plan was to procure the marbles from the quarries of Proconnesus, or from Paros; but it was calculated that the expense of the transport of the materials would be immense. While they were deliberating on the project, a shepherd, who was pasturing his sheep

on Mount Prion, saw two of his rams fighting, one of which in butting missed his adversary, and striking violently against a rock with his horns, a little piece was chipped off, which the shepherd saw was white marble. Taking this specimen in his hand, he ran immediately to the city to announce the important discovery. He was received with joy; and the Ephesians, to reward him, changed his name from Pixodorus to Evangelus, and monthly sacrifices were celebrated on the spot, at which the magistrates of Ephesus were bound to assist.

Ayasolouk, or Aiaslik, is the name of the village close to the railway station, and about two miles northward of ancient Ephesus.[1] The aqueducts, the castle, and the Gate of Persecution, are all of the Byzantine period, built with materials from the ancient edifices (Plates VIII. IX.). The great Mosque is known as the site of the ancient church rebuilt by Justinian. Procopius, who wrote in the sixth century on the buildings erected by that emperor, affords us the means of accurate identification when he relates that "there, on a hill which was unproductive and unfit for cultivation, opposite to Ephesus, the inhabitants had once built a church in honour of the Apostle St. John, called the Theologian. This church was too small, and was falling into decay. The emperor Justinian, when an exile in his old age, pulled it down, and on the same site rebuilt a new one, which was of such splendour and magnificence as to rival the church he had built at Constantinople in honour of the Holy Apostles." The doubt that some have cast on the probability of the Great Mosque being the site of the church of St. John, on account of its shape, and the numerous carved marble slabs with Arabic inscriptions, is without sufficient ground. It is a well-known fact, that whenever the Mussulmans took possession of a country, they appropriated to themselves the largest churches, and changed them into mosques, or if destroyed, they rebuilt them on the same site and with the same materials, without any religious scruple (inasmuch as in the Koran they acknowledge Christ to be a prophet). The four monolith granite columns, four feet in diameter, inside the Mosque, afford sufficient evidence of its being of Christian origin, for the reason that they must

[1] The name of Ayasolouk is a Turkish corruption of the ancient Greek name Hagios-Theologos, meaning the Holy Theologian, from the famous church bearing the name of the Apostle.

VIII. EPHESUS.

Gate of Persecutions at Ayasolouk.

IX. EPHESUS.

The Great Mosque, formerly the Church of St. John.

have been brought from ancient Ephesus, and apparently from Diana's Temple, since on the supposed site are still lying some broken columns exactly corresponding to these. In the fifteenth or sixteenth century the invaders would not have found the columns in their original position there; for during the Byzantine empire the best marbles had been taken away, and afterwards the Genoese and Venetian ships did not neglect the opportunity of enriching their own cities with these spoils. A very interesting account is given in Texier's "Asie-Mineur," of the journey of Ibin-Batula, who was at Ayasolouk in the latter part of the sixteenth century. He writes thus:—"We started for Ayasolouk, a large and ancient town, venerated by the Greeks. There is a large church, built with enormous stones; the length of each stone is of ten cubits and upwards; they are worked most admirably. The Mosque of this city is one of the most marvellous in the world; she has not her equal in beauty. This was formerly a church of the Greeks; it was highly reverenced by them, and pilgrimages from many countries were made to it. When this city was conquered, the Mussulmans converted the church into a Cathedral Mosque. The walls of it are marble of different colours; it is covered with lead, and has eleven cupolas of different forms, and under each one is suspended a vase of water." This is a sufficient evidence that three centuries ago it was known that the Mosque had been originally a large church. Not the least of the claims of this long-desecrated church on our interest and veneration is that within its walls the Great Council of Ephesus was held. At the back of the Mosque, also on the hill, and a little above the Gate of Persecution, there is a sunken ground-plan of a small church, still held in veneration by the Greeks; a few columns of small size are still standing at the extremity, where was probably the altar. There is a tree under which the Greeks have placed a lamp, maintained by the devotees of the place. In the centre there was a fine carved marble chair, of one block. The last time I saw it one of the arms had already been broken off, and carried away. There were many other churches at Ephesus—those of St. Paul, of St. Luke, of St. Mark, of the Virgin Mary, and of Mary Magdalen; but of all these the sites and traces cannot be identified among the ruins scattered throughout the country.

MAGNESIA OF THE MEANDER.—"The foundation of this city is attributed to the descendants of the Delphians of Thessaly.[1] It was for a time so important and flourishing that it became a rival to Ephesus, but the Treres, a tribe of Cimmerians, invaded and destroyed it. Subsequently, the Ephesians took possession of it. It is the first place reached after Ephesus, and is usually said to be on the Meander, for it is situated near this river, but is nearer to the river Lethæus, which, flowing into the Meander, has its source in Mount Pactyas, in the Ephesian territory. In the earlier city was the Temple of Dindymene, the mother of the gods. Her priestess, according to some writers, was the daughter, according to others the wife, of Themistocles. But in the city as afterwards rebuilt, there was a Temple of Artemis (Diana) Leucophryne, which, in the size of the nave, and in the number of sacred offerings, was inferior to the Temple of Diana at Ephesus; but, in its fine proportions, and the skill exhibited in the architecture of the enclosure, it surpassed the Ephesian temple; in size it was superior to all the temples in Asia, except those of Ephesus and Didymi." The city was situated in the plain near Mount Thorax, with the mountain-range of Messogis at a distance to the north-east. The Temple of Diana Leucophryne was situated in the lower part of the town, and surrounded by boundary-walls, which are still in good preservation. In the centre are the remains of the fluted columns, of which the bases, each of a single block of marble, are still in their place. The capitals are of the most perfect Ionic execution. M. Charles Texier, who made important excavations there, has given a full and accurate account of this Temple, which, according to his researches, must have been one of the finest specimens of Greek art, as is borne out by the statements of Strabo and Vitruvius. M. Texier fixes the age of the temple in the reign of Alexander the Great, about 320 B.C., as before that time all the temples of Asia, excepting that of Ephesus, had been burnt by the order of Xerxes.

When Themistocles had been banished from Athens and went to Susa, where he delivered himself up to Artaxerxes, the Persian king very

[1] Strabo, b. xiv. c. i. s. 39, 40. According to Homer (Il. ii. 756), amongst the Hellenic tribes who went to the Trojan war were the Magneti, who were commanded by Prothoüs; they afterwards settled at Magnesia, and named it after their native country in Thessaly.

generously assigned him Magnesia on the Meander, for his residence, and allowed him to enjoy the revenues of this city, which amounted to fifty talents, with the wine produced at Lampsacus and the corn of Myus for his household. He enjoyed for many years this splendid hospitality; but when Artaxerxes desired him to command his army against the Athenians, unwilling to march against his countrymen, and at the same time not daring to disobey the command of the king who had been so generous towards him, he poisoned himself in despair (461 B.C.). He was buried in the Agora of Magnesia, but afterwards his bones were taken to Athens, where his tomb still exists at the Piræus.

The destruction of Magnesia appears to have been contemporary with that of Ephesus, and caused chiefly by earthquakes. The sites of the Theatre and Stadium are still visible on the slope of the hill, and the outer walls of the city may be traced from Mount Thorax to the plain. The remains of a Gymnasium at the western extremity of the town are still in good preservation. It is remarkable that no other important ruins can be traced in the whole extent of a place once so populous, nor can we form any conjecture as to whither the materials have been transported. There is no other place of importance in the neighbourhood, excepting the little town of Sokia, which is distant about twelve miles to the south, in the direction of Mount Mycale and ancient Priene.

LAODICEA.

"*So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.*"—REVELATION iii. 16, 17.

TRUE and striking are these verses of the Revelation. Of this once rich and flourishing city nothing is left to testify of its grandeur but the silent stones of the vast Stadium, Theatres, and Gymnasium. Of the famous church no trace remains, though it is quite certain that in somewhat later times the Church of Laodicea was in a flourishing condition, and the number of Christians had so much increased that its Bishop was raised to the Metropolitan dignity. In the year A.D. 361 the great Church Council, when the Canon of Scripture was declared, was held at Laodicea. All has vanished now; no human being has his abode there, excepting that a few yourauk (gipsies) pitch their tents on the plain during the spring while pasturing their flocks: and some masons from the Turkish town of Denisly occasionally visit the ruins for the day, to cut the marble sculptures and blocks which strew the site, into small slabs for the Turkish tombs.

Laodicea at first bore the name of Diospolis, and afterwards of Rhoas: it is situated on the river Lycus, flanked on either side by the Asopus and Caprus (Pliny, b. v. c. 29). Strabo says: "Laodicea was the largest city in Phrygia. In the time of the Mithridatic war it was besieged and partly destroyed. Antiochus Soter the Second rebuilt it, and called it after the name of his wife Laodice. The fertility of the soil, and the prosperity

X. LAODICEA.

The Great Theatre.

XI. LAODICEA.

Part of the Stadium and Gymnasium.

of some of its citizens, have enriched and embellished it. First, Hiero ornamented it with many monuments, and bequeathed to the inhabitants more than two thousand talents. Afterwards Zeno the rhetorician, and his son Polermo, were benefactors to their native city. The latter, who was proclaimed king by Antony, and afterwards by Augustus Cæsar, ruled over that country, which was called Pontus Polermonicus. During the war of Mithridates, about 300 B.C., Laodicea had to sustain a long siege, and was pillaged, and partly destroyed. It was once more overthrown by the destructive earthquake in the time of Tiberius, and again restored by the efforts of its own citizens, without asking for any help from the Roman Senate (Tacitus, Annal. xiv. 27).

All the monuments that once ornamented the city are on the Acropolis, which is in shape an oblong platform, more than a mile in length. The Stadium, which was certainly one of its finest monuments, is still in a tolerable state of preservation; the ranges of marble seats are in their place, and part of the area is still intact. It is hollowed on the southern side of the Acropolis (Plate XI.). Close to the Stadium are the ruins of the Gymnasium, with many arches; and the whole basement, of which a perfect plan may be traced, is in good preservation. At the eastern extremity, a little above the entrance of the Stadium, are the remains of an aqueduct of pyramidal form, in the centre of which are a quantity of hollow tiles, all filled up by the incrustation of lime, and forming altogether one mass of petrifaction. There are the remains of three Theatres to be seen: a small one, which must have been an Odeum, is close to and facing the Gymnasium; another overlooks the valley of the Lycus, towards Hierapolis; and the third, looking westward, is in the best preservation (Plate X.), all the seats being still in their places: but this also in a few years will be completely stripped of every fragment by the inhabitants of Denisly. While I was there, I saw workmen at three different monuments cutting the marbles. At the Theatre an old man told me that he had with his companions been six years sawing on the same spot (at the proscenium), and he had dug out the whole entablature, which was all ornamented with figures. I asked him what he did with them. "Oh," he said, "we have cut them all in small pieces and made them straight, and sold them at Denisly for ten and twelve piastres each (about two

shillings); what other use could we make of them?" A little further, a full-length statue of gigantic size was lying on the ground, and had already undergone barbarous mutilation—the head and arms having been cut off, and the drapery, with the whole body, was being split in two. The pedestal and the feet were intact; the latter measured eighteen inches in length.

The whole surface of the city is strewn with fragments. The course of the streets can in some parts be traced by the basements of the porticoes and columns; many parts of the walls, and at the eastern extremity a number of tombs and sarcophagi, are visible, some with inscriptions, but all Roman. The natives told me that in the summer months the heat is very oppressive, and the whole extent of the ancient city swarms with myriads of snakes, which render it dangerous for any person to ramble about the ruins, where these reptiles have their lairs. The same is the case at Hierapolis. I was there in the month of April, and saw many snakes of large size.

Colosse, to which is addressed the Epistle of St. Paul (where Laodicea is also mentioned), is about three hours' ride eastward from this place. Its site is close to the village called Khonos, but no important remains are to be seen, only a few scattered fragments of broken columns and stones—though in the time of Herodotus it must have been an important city, as he says, in describing the expedition of Xerxes: "He arrived at Colosse, a considerable city of Phrygia, in which the river Lycus, falling into a chasm of the earth, disappears; then reappearing after a distance of about five stadia, it also discharges itself into the Meander" (Herodotus, b. vii. 30). The disappearance of the river Lycus, as related by Herodotus, has not been ascertained by any modern traveller, and is still a subject for observation and research.

In the latter part of the eleventh century Laodicea was one of the first cities invaded by the Mussulmans; in the early part of the twelfth century the Byzantine emperor, John Comnenos, retook it; but after a hundred years of incessant disasters and all the calamities of war, it fell at last into the hands of the Mussulmans. The Christians were trodden down, their churches destroyed, and those who could escape fled to the slopes of Mount Cadmus, where the abundance of the streams and the fertility of the soil led them to settle in open fields, where consequently they formed the large village of Denisly, about six miles to the south of Laodicea, at the foot of Mount Cadmus.

APHRODISIAS. — On the south-western slope of Mount Cadmus, at a height of 2,500 feet, is situated Aphrodisias, which was the richest and most important city of Caria. In its time of prosperity it was adorned with the finest monuments of Grecian art, of which there are, even to the present day, many most interesting remains.

The origin of this city appears to date from the time when the Leleges occupied the country some fourteen centuries before Christ, as its first name was Lelegopolis; afterwards it was called Ninoë, apparently from Ninus, the Assyrian king; then Aphrodisias, from the famous Temple of Venus Aphrodite, of which the standing columns still fill the beholder with admiration. As Venus was one of the first deities venerated throughout the ancient world, this Temple must date from about the same period as that of Diana at Ephesus. In the time of the Roman emperors, Aphrodisias enjoyed the especial protection of the family of the Cæsars, who pretended to be the offspring of Venus. Thus Aphrodisias for many centuries flourished and prospered, maintaining a first rank amongst the cities of Asia. Another appellation of the place was Tauropolis; and when Christianity became predominant, this name was changed into Stauropolis, *i. e.* "City of the Cross." In the fourth century it was erected into a Metropolitan bishopric of Caria, and the heathen worship being abolished, the Temple was changed into a magnificent Basilica Church without displacing any of the columns. By what is still visible of the standing shafts and the bases of the fallen ones, a perfect plan can be traced. The columns are all fluted, measuring about four feet in diameter and thirty-six in height. They are in two ranges, of eighteen columns each: the whole are of the purest Ionic order, and of such exquisite execution that the ruin can bear comparison with the finest monuments of antiquity. It appears that some of the columns were the gifts of different wealthy citizens, as may be seen by the Greek inscriptions on some of the shafts. These inscriptions also prove that the erection of the Temple was subsequent to the Roman period. A series of about twenty columns, of a smaller size, fronted the entrance to the Temple, of which number two are yet standing, with the architraves upon their capitals. These are of the Corinthian order, and are granite monoliths. Exactly opposite to the entrance, nearly hidden by bushes, there is a large vase, of one block of

marble, measuring nearly fifteen feet in diameter, and a little further is a broken statue of a lion lying on the ground. The western part of the boundary-walls of the Temple are still standing. In a straight line from the Temple to the east, at a distance of about two hundred yards, there are standing on a square base two columns, with the architraves upon them. These columns, like the former, are of the Corinthian order, about twenty feet high, and are spirally fluted. Many other pedestals and columns, of the same order, are seen broken on the ground, and many large slabs of marble, with sculptured figures on them, some in good preservation, with figures of children—one, specially, representing a child with a bow in his hand, larger than nature; this was, perhaps, a Temple of Cupid. The whole surface of the city is covered with ancient ruins; the little mount, or acropolis, is one mass of building, and supported by immense substructions and vaults down to the plain. From this height all the remains of the city are visible. Close by was the Theatre; and further on, between this and the Temple, is a double row of more than forty columns, of the Ionian order, half fluted, and the architraves sculptured with figures of children holding garlands. The Gymnasium, to the west, and the Stadium, to the north, are still, with the seats and arcades, in good preservation; the Gate, and the walls of the city for a considerable extent, are also still standing. A number of sarcophagi may be seen in the courtyards of the present inhabitants, each of a single block of marble, eight or nine feet in length, and three deep, many of them with Greek inscriptions. Some of the present inhabitants of the village use them as winepresses, and others as tanpits.

HIERAPOLIS (Pambouk-kalesi).—No place in the world is so remarkable for its natural phenomena as Hierapolis, and yet it is one of the forgotten and rarely visited parts of a country which once was the cradle of science, art, and literature. From a great distance may be seen, in the middle of the hill-range of Messogis, overlooking the valley of the Lycus, a white mass, of considerable extent, resembling snow, and called by the natives Pambouk-kalesi (the "Castle of Cotton"). This is the site of Ancient Hierapolis, which was in the time of the Roman Empire so renowned for its marvellous and abundant mineral hot springs, unique in Asia, and

XII. HIERAPOLIS.

The Plutonium at the foot of the Temple: the Water exhaling the deadly Vapour mentioned by Strabo.

possibly in the world. The thermal waters of Hierapolis were reputed by the ancients to be wonderfully efficacious for the cure of all sorts of diseases; from many parts of Asia, and also from Europe, people repaired thither to bathe. By the great influx of visitors the city increased in wealth and importance, and became filled with fine temples, elegant baths, and many other edifices. The space all around the city, and on the slopes of Messogis, was occupied by innumerable tombs. The wonderful effects of the water of the Plutonium, exhaling deadly vapour, which killed instantly any animal that approached to the opening, as it was generally believed to be the effect of a Divine power, earned for this city the name of Hierapolis, the "Holy City" (Plate XII.). An immense quantity of hot water bubbles out from the ground in the middle of the city, and from thence takes different directions, forming solid dams across the watercourses by its calcareous deposit, until it reaches the falls. These are about four hundred feet in height, and form an amphitheatre of more than a thousand yards in extent, where hundreds and thousands of basins are formed by the calcareous deposit of the water, from the very smallest size of only a few inches to masses of about twenty feet in diameter and height, superimposed one upon the other, and supported by stalactites, presenting the appearance of natural columns. The following is the passage from Strabo (b. xiii. c. iv. sec. 14):—

"Near the Messogis, opposite Laodicea, is Hierapolis, where are hot springs, and the Plutonium, both of which have some singular properties. The water of the springs is so easily consolidated and changed to stone, that if it is conducted through watercourses, dams are formed consisting of one solid block. The Plutonium, situated beneath a small brow of the overhanging mountain, is an opening of only sufficient size to admit a man, but is of great depth. Round this is a square fence, about half a plethrum in circumference (50 feet). This space is filled with a thick and dark vapour, so dense that the ground is scarcely visible. To those who approach the outside of the railing, the air is innocuous, for in calm weather it is free from the vapour, which then remains within the enclosure. But animals which enter within the railing die instantly. Even bulls, when brought within it, fall down, and are taken out dead. We have ourselves thrown in sparrows, which immediately fell down lifeless. The Galli, who are eunuchs, enter the enclosure with impunity, approach even the opening or mouth, bend down over it,

and descend into it to a certain depth, holding in their breath meanwhile, for we perceived by their countenance signs of some suffocating feeling. This exemption may be common to all eunuchs, or it may be confined to the eunuchs employed about the Temple, or it may be the effect of Divine care, as is probable in the case of persons inspired by the Deity; or it may perhaps be procured by those who are in possession of certain antidotes. The conversion of water into stone is said to be the property of certain rivers in Laodicea, although the water is fit for the purpose of drinking. The water at Hierapolis is peculiarly adapted for the dyeing of wool. Substances dyed with 'the roots' rival in colour those dyed with the coccus, or the marine purple. There is such an abundance of water, that there are natural baths in every part of the city."

While I was there, wandering amongst the ruins with a friend who had joined me from Smyrna for the journey, we lighted on the great spring of hot water, which rises bubbling from the ground, and has the form of an irregular, large basin, measuring from thirty to sixty feet in diameter, and from fifteen to twenty feet deep. A number of columns and other fragments of marble are visible at the bottom of the water, which is limpid as crystal. In former times it was apparently all enclosed. From hence we took the direction towards the Theatre, which is on a height, and hollowed out on the slope of the hill, as for the most part are all the ancient Greek theatres. At the foot of the hill are the remains of a square building of very large stones; just at the left of this building, and under its walls, we observed an opening or deep hole between the stones, hidden by shrubs.

Having in my hand Strabo's description of the Plutonium, I found that we were in the correct direction (Plate XII.). On examining the opening, I conjectured that probably the Plutonium was somewhere in that spot, when suddenly my friend, Mr. Barth, who was standing close to me, observed between the stones over the opening, a dead bird: this led me at once to think that the bird had come to roost, and by the effects of the vapour exhaled from that hole had died on the spot; and then, looking more attentively into this opening, I found it about ten feet deep, and in the bottom some water bubbling, with a slight vapour arising from it, which had a smell slightly resembling sulphur (sulphuretted hydrogen). To ascertain the effects of the mephitic vapour of the Plutonium, I sent one

of my guards to the neighbouring village to procure two fowls; I then let one after the other into the opening by a string to the depth of only two or three feet; they both died almost immediately. I then had a bottle filled with the water, as also a bottle of the incrustating hot water from the large spring, and brought them carefully with me to London, where I submitted them to Professor E. Frankland, at the Royal College of Chemistry. The following is Dr. Frankland's report:[1]—

100 volumes of the Plutonium Water contained the following dissolved gases:—

	Expelled at 50° C.	Expelled at the boiling point.	Total.
Nitrogen	0.453 vol.	0.049 vol.	0.502 vol.
Oxygen	0.007 „	0.007 „	.014 „
Carbonic acid	33.227 „	20.495 „	53.722 „
Sulphuretted hydrogen	.884 „	.459 „	1.343 „
	34.571 vol.	21.010 vol.	55.581 vol.

100,000 parts by weight of each water gave the following results:—

	Hot Spring.	Plutonium.
Total solid residue	204.96	206.61
Organic carbon	.382	—
Organic nitrogen	.091	—
Ammonia	.028	.014
Nitrogen as nitrates and nitrites	trace	.013
Total combined nitrogen	.114	—
Previous sewage or manure contamination	0	0
Temporary hardness	89.2	76.5
Permanent „	52.2	60.1
Total „	141.4	136.6

The whole surface of the city lies on a platform beginning immediately from the petrifying waterfalls; and extending about one mile in breadth, and two miles in length. It is covered with a number of ancient buildings, many of them standing, with their lofty arches and porticoes; it has a gloomy aspect of solitude and desolation. As there is no drinkable water, the city is entirely deserted, for not even the Yourouks pitch their tents there.

The Theatre is one of the best preserved in Asia Minor; it also is hollowed on the slope of the hill, and faces the valley, so that the

[1] See Appendix.

spectators from their seats could see as far as Mount Cadmus. All the fallen parts are lying on the spot; the seats are complete; the ornaments and figures with the spirally-fluted columns of the orchestra and proscenium, all heaped as they were overthrown by the earthquake. Since there is no modern town in the vicinity of Hierapolis, no native would take the trouble to carry away the heavy materials to any distance.

Immediately above the waterfalls are the great Thermæ, or Baths, the fronts of which face the valley of the Lycus, measuring about three hundred feet; they are composed of many large halls, covered by arched roofs built with stones of immense size, beautifully joined together without any cement. The dome of the middle one, which is the largest, has fallen in; the hall measures about ninety feet in length by fifty in breadth, and according to the proportion of the others it must have been about fifty feet in height; for the smaller ones average seventy feet in length, by forty-two in breadth and forty in height. Other subterranean rooms are seen at both sides of the building, choked up by the calcareous deposits of water; apparently they were large basins for the lower class of people to bathe in, all in common. The water was conducted from the original spring to the Thermæ by covered watercourses, which are still visible in the thickness of the walls, cut through the massive stones, of a foot and a half in breadth and seven feet high, enough to allow a man to pass. In the large halls are four niches on each side, which give a good idea of the bathing-places; they all communicated together. Some of the doorways are more than half buried, by the constant elevation of the ground owing to the deposits of the water. At present the whole surface of the lower part of the city is covered by the incrustation forming, as it were, a pavement of white marble all of one piece; and by this singular phenomenon we may presume that a vast number of the monuments of the ancient city must have been for ever buried and petrified in the great masses formed in the lower grounds by the accumulations of the deposit.

At some distance from the great Thermæ to the north-west many monuments remain standing close together, some round towers, porticoes, and triumphal arches, all apparently of the Roman period. Upon the middle arch there is an inscription in Latin, but weathered and undecipherable. To the left is a high, vaulted building, constructed of enormous blocks

of stone; and adjoining at the back there are three lateral arches of smaller size. From the plan of this building, and a small Greek cross sculptured on each side of the apse, there is every probability that it was one of the primitive churches built in the third or fourth century; since Hierapolis, as well as Laodicea and Colosse (which in their geographical position form a triangle in the valley of the Lycus, and which in the time of the preaching of St. Paul had already formed some of the earliest and most advanced communities of Christians), is mentioned in the Epistle of St. Paul to the Colossians: "For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis" (Coloss. iv. 13).

PHILADELPHIA.

'I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name."—REVELATION iii. 8.

PHILADELPHIA is situated about thirty miles east of Sardis, on the north-eastern slope of the range of Mount Tmolus, near the small river Cogamus, which winds through the valley and falls into the Hermus near Sardis. (See Plate XIII.) The city received its name from its builder, Attalus Philadelphus, King of Pergamos, about 140 years B.C., being selected by him as a site commanding the entrance to the valley of the Meander on one side, and that of the Hermus on the other. The fertility of its soil, and its central position, made it important for traffic, as it is to this day, notwithstanding the numerous attacks and invasions, and the frequent earthquakes, to which, more than any other city of Asia Minor, it has been subject. Strabo says (b. xiii. c. iv. s. 10): "Next to the Lydians are the Mysians, and a city, Philadelphia, subject to constant earthquakes. The walls of the houses are frequently cracked, and one or other part of the city is often injured. The majority of the people (for few persons live in the city) pass their lives in the country, employing themselves in agriculture, and cultivating a good soil. It is surprising that there should be even a few persons so much attached to a place where their dwellings are insecure; yet we may marvel more at the founders of the city."

We must remember that Strabo was writing in the time of Tiberius, when nearly the whole of Asia Minor had suffered very severely from tremendous earthquakes: as also Tacitus mentions (Ann. ii. 47) that "Phila-

XIII. PHILADELPHIA.

General View and Remains of old Church of St. John.

delphia was nearly all destroyed by the great earthquake in the reign of Tiberius." Though it has never been a city of the first class, yet it survived the more magnificent and haughty sister churches of Ephesus, Sardis, and Laodicea, and is still inhabited, covering the same extent of ground as of old, surrounded by the ancient walls. Here the words of the Revelation of St. John are remarkably illustrated.

The site occupied by Philadelphia, commanding the entrances of the valleys of the Hermus and the Meander, appears very probably to be the same where ancient Collatebus stood, as mentioned by Herodotus, and through which Xerxes passed with his immense army to attack Sardis. Herodotus says (b. vii. 31): "When from Phrygia he entered Lydia, the way dividing into two, that on the left leading to Caria, the other on the right to Sardis, by which latter a traveller is compelled to cross the river Meander, and to pass by the city of Collatebus, in which confectioners make honey with tamarisk and wheat,—Xerxes, going by this way, met with a plane-tree, which, on account of its beauty, he presented with golden ornaments; and having committed it to the care of one of the Immortals,[1] on the next day he arrived at Sardis, the capital of the Lydians." The mention of that sort of sweetmeat made with tamarisk and wheat, is worthy of remark, for, after twenty-four centuries, we find it still commonly prepared in the same way at Philadelphia: it is called "halva" by the natives. The fine plane-tree remarked by Xerxes is another evidence that Collatebus is identical with Philadelphia, as in no other part of that region does the plane-tree grow so freely.

At the first promulgation of Christianity, the Philadelphians were among the earliest to embrace the doctrine of Christ with zeal and earnestness, and courageously maintained their right to the free exercise of their religious duties and worship. It is remarkable that to the present day, the whole population being scarcely fifteen thousand (of course under Turkish rule), one-third are Christians of the Greek Church. They have

[1] The Immortals were ten thousand chosen horsemen, richly equipped, and so called for the reason that they had never a deficiency in their number: as soon as there was a vacancy by death or disease, another was chosen to supply the place.

about fifteen churches, and a bishop; they have the free exercise of their religion, with processions in the streets, and use church bells, which are not employed in any other town in the interior of Asia Minor; and they glory in the honourable mention of their Church in the Apocalypse. Of ancient buildings, nothing is left but the old walls which surround the city up to the Acropolis, where the hollowed form of a Stadium is seen, without any fragment in it, and the remains of the Ancient Church (see Plate XIII.) with its high pilasters in the middle of the city, which the Christian natives, by tradition, still call the Church of (Hagios-Theologos) the Holy Theologian. The period of its construction was apparently about the sixth century, and it is one of the numerous churches built by Justinian.

Towards the fall of the Byzantine empire and the beginning of the Mussulman invasions in Asia Minor, from the eleventh to the fifteenth century, Philadelphia was continually exposed to the ravages of war; many times besieged, it always bravely and vigorously resisted the furious attacks of the Mussulman hordes, until, for the first time, towards the latter end of the thirteenth century, it was taken by the Seldjoocides. The Duke Roger de Flores retook it, and included it, together with Sardis, in the province of Pergamos. In the year 1391 Philadelphia was the only Byzantine city in Asia Minor which had not been taken by the Turks. The Sultan Bayazed besieged it, and summoned the Philadelphians to surrender; but, owing to their tradition that the Christian city of Philadelphia would never fall into the hands of the Turks, they rejected the summons with disdain. When the Emperor John and his son Manuel, who had been imprisoned by the Emperor Andronicus, effected their escape and joined Bayazed, they simultaneously attacked the city by storm; and Manuel, with his Greek troops, to their shame, were the first in the breach against their Christian brethren. Notwithstanding all this, the city surrendered with due honours, and retained the privilege of the free exercise of its Christian rites and ceremonies.

At the fall of Bayazed, Philadelphia was captured by Taimour-lang, but was spared from destruction.

XIV. SARDIS.

Remains of the Old Church.

SARDIS.

"*I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*"—REVELATION iii. 1, 2.

RARELY can the site of any ancient city so impress the traveller with a sense of astonishment at its stupendous desolation, as does the aspect of Sardis at the present day. Once the proud capital of Lydia—the royal city of Crœsus, the wealthiest monarch of his age—it was adorned with sumptuous edifices, and its splendour gained for it the title of the Queen of Asia. Its glory has all departed, its palaces have vanished. The vast area where once the city stood is now barren and dry, strewn with minute fragments of rubbish, as if all had been literally ground to powder, excepting a few remains of buildings, just enough to testify that it had a name, that it lived, and that it is dead. (See Plate XV.) Here, indeed, all must acknowledge that the prophecy of the Apocalypse has been fulfilled to the letter.

Lydia was a large territory in the time of Crœsus, extending as far as the river Halys; it was formerly called Mæonia, from Mæon (16th century B.C.), who instituted the worship of the native goddess Cybele. "Mæonia was afterwards called Lydia, from Lydus, son of Atys" (Herodotus, vii. 74). According to Pliny (b. v. 30), "Lydia was formerly called Mæonia (it is by this name alone that it was known to Homer); its place of the greatest celebrity is Sardis, which lies on the side of Mount Tmolus; from this mountain, which is covered with vineyards, flows the river Pactolus," also called the Chrysorrhous. This famous city,

which is situate upon the Gygæan lake, used to be called Hyde by the people of Mæonia."

Stephanus Byzantinus also confirms what Pliny states, and adds that Hyde was the birthplace of Omphale, Queen of Lydia, and that Leander Nicanor changed its name into Sardes. Strabo says (b. xiii. c. iv. s. 5): "Sardes is a large city, of later date than the Trojan times, yet ancient, with a strong citadel. It was the royal seat of the Lydians, whom the poet (Homer) calls Mæones. . . . . Above Sardes is the Tmolus, a fertile mountain, having on its summit a seat of white marble, a work of the Persians. . . . . The Pactolus flows from the Tmolus; it anciently brought down a large quantity of gold-dust, whence, it is said, the proverbial wealth of Crœsus and his ancestors became famous. No gold-dust is found at present. The Pactolus descends into the Hermus . . . . . The Hermus takes its rise in Mysia, descending from the sacred mountain of Dindymene." And further (in section 6): "Some call Sardes, Hyde; others give this name to its acropolis."

The Acropolis, or Citadel, occupies the summit of the mount (see Plate XV.), which is an advanced spur of Tmolus, commanding the city, with the whole extent of the plain as far as the Hermus, and to the opposite side of the river; to the north is the Necropolis and the Gygæan Lake, where a number of tombs in the shape of little mounds may be seen, amongst which the most conspicuous is known as the tomb of King Alyattes, the father of Crœsus. The height of the Acropolis is from six to seven hundred feet, and it was first built by King Meles, and then strongly fortified by Gyges (708 B.C.). It was in this citadel that Crœsus was made prisoner by Cyrus, after the battle of Thymbræ. The following passage of Herodotus (b. i. 84) describes how Sardis was taken:—"On the fourteenth day after Crœsus had been besieged, Cyrus sent horsemen throughout his army, and proclaimed that he would liberally reward the man who should first mount the wall. Upon this, several attempts were made, and as often failed; till, after the rest had desisted, a Mardian, whose name was Hyræades, endeavoured to climb up on that part of the citadel where no guard was stationed, because there did not appear to be any danger that it would be taken in that quarter, for on that side the citadel was

precipitous and impracticable. Round this part alone Meles, a former king of Sardis, had not brought the lion which his concubine bore to him, though the Telmessians (the soothsayers of Telmessus) had pronounced that, if the lion were carried round the wall, Sardis would be impregnable; but Meles, having caused it to be carried round the rest of the wall, where the citadel was exposed to assault, neglected this as altogether unassailable and precipitous: this is the quarter of the city that faces Mount Tmolus. Now this Hyræades the Mardian, having seen a Lydian come down the precipice and carry up a helmet that had rolled down the day before, noticed it carefully, and reflected on it in his mind. He therefore ascended the same way, followed by divers Persians; and when great numbers had gone up, Sardis was thus captured, and the whole town given up to plunder."

So Crœsus, after he had reigned fourteen years, was taken before Cyrus, bound with fetters, and placed on the pile to be burnt alive. It was then that he exclaimed three times the name of "Solon," who had once spoken to him about human happiness; and by this Cyrus was so touched that he ordered Crœsus to be taken from the burning pile, who thenceforth became his intimate friend. But the kingdom of Lydia was extinct in his person, and Sardis became the seat of a Persian satrap, who governed the province of Asia (547 B.C.); and Cyrus, before leaving the place, ordered it to be restored, and rebuilt the ruined parts of the city. During the reign of Darius, when it was captured by the Ionians, it was again accidentally burnt. As most of the houses were built of bricks, with wattled roofs, a soldier happened to set fire to one of these, and immediately the flames spread from house to house, and consumed the whole city, and with it the Temple of the native goddess Cybele; whereupon the Persians, using this as a pretext, afterwards burnt in revenge all the temples of Greece. (Herodotus, b. v. 102.)

It was at Sardis that Xerxes formed his head-quarters, and assembled his great army for the expedition against Greece, whence he marched to the Hellespont. It was at Sardis that Cyrus the Younger made the fine park and gardens which were so much admired by his friend Lysander the Spartan general. When Alexander the Great, after the battle of the

Granicus (334 B.C.), marched his army to Sardis, the citadel was fortified by three walls; but it surrendered without any resistance. As Arrian says: "Alexander had given orders to build a temple to Jupiter Olympus, and while he was looking about in order to fix the spot, suddenly, under a clear sky, a flash of lightning struck the ground on the ancient palace of the kings, and was followed by a shower of rain. Thinking that Jupiter himself had marked the place, there he ordered it to be built." Of this temple scarcely any trace can be detected or even guessed at at present, excepting some heaps of large stones at the western side of the ruins of the Palace of Crœsus, which was afterwards converted into an Asylum for aged persons, called Gerusia, as mentioned by Pliny (b. xxxv. c. 49).[1] Alexander was munificent to the Lydians; besides many other concessions, he allowed them to be ruled by their own national laws, and left Pausanias, one of his generals, as Governor of Sardis. After the death of Alexander the government was allotted to Antigonus; when he was defeated at the battle of Ipsus (301 B.C.), it fell under the power of Seleucus Nicator, who was murdered by one of his servants, Ptolemy Ceramus. Achæus, father-in-law of Attalus I. king of Pergamos, took it by fraud, and proclaimed himself King of Lydia; soon afterwards Antiochus the Great besieged it for a whole year, when the city fell into his power and was again plundered and burnt, and Achæus was hanged by the citizens. After the defeat of Antiochus by the two Scipios, in the plain of the Hermus, close to Magnesia of Sipylus (187 B.C.), Sardis was included in the Roman province of Asia, and became the seat of a prefect. During the reign of Tiberius nearly all the monuments were destroyed by a terrible earthquake, which ruined at once fourteen important cities of Asia Minor. These were all again restored by the decree of that emperor. Owing to the fertility of its soil and its commanding position, Sardis soon recovered its former splendour, and in the first centuries of our era was a flourishing and prosperous city. Julian the Apostate, A.D. 361, re-opened and decorated many of the temples; but this resuscitation of a

[1] The construction of this building is a mixture of bricks with marble: it has many compartments, and a very large oblong hall, of which both ends are semicircular, measuring about 45 feet in breadth and 120 in length, full of fragments of ruin.

defunct paganism lasted a very little time; after his death Christianity once more asserted its supremacy. In the year 400 A.D. the Goths invaded the country, and Sardis was again sacked and its temples plundered.

From the fifth to the eleventh century the Christian religion was universal and absolute throughout the whole Byzantine empire, and all heathen temples not converted into Christian churches were destroyed, and the materials used for building churches and other edifices. In the twelfth century began the most barbarous and destructive invasion of all; the Mohammedan hordes came like the burning wind from the desert, and reduced every place on which they trampled to misery and desolation: like locusts, they devoured all that was blessed by Providence, and devastated every seat of industry and commerce. They destroyed without rebuilding, and devoured without cultivating; they changed the aspect of a country endowed by Nature with the finest climate and most fertile soil to the state of misery and desolation under which to our days it still groans. The repeated incursions of the Mohammedans had so much exhausted the inhabitants of Sardis, that those who were not massacred ran and hid themselves in the mountains. The systematic violation of all the Christian females, who were in every inroad carried off to serve the conquerors, rapidly diminished the Christian population. Then finally, A.D. 1402, the barbarian Taimour-lang invaded it, and so utterly destroyed it that it has never since risen from its ashes.

Among the most ancient and remarkable monuments at Sardis are the remains of the Temple of Cybele, situated at the back of the Acropolis, on the high banks of the river Pactolus: of this only two columns, with the capitals of white marble, remain standing; these measure five feet in diameter, and must proportionally have been at least sixty feet in height, as one-third of their whole length, as well as the parts first fallen, are buried in the earth brought down from the hill by the rains. As Cybele is one of the earliest deities to whom temples were built, there may have been a temple at Sardis before the Trojan war; but as Herodotus mentions the burning of the temple by the Ionians in the time of Darius, son of Hystaspes, the ruins now visible, being of the Ionic order, cannot be older than the time of Alexander the Great, who was the restorer

and builder of many temples; most probably this was erected on the same site as the earlier one. These large blocks of marble must have been brought from a great distance, as in the whole mountain range of Tmolus there are no quarries. It appears, according to Thomas Smith's "Asiæ Ecclesiarum Notitiæ," p. 27, that towards the end of the last century there were six of these columns standing, of which the lower portions are still to be seen in their places, in a continuous line with the two remaining entire: afterwards, Mr. Cockerell noticed three of them; so that probably in a short time there will be nothing left to mark the site of the temple, as the Turks are constantly breaking up the marbles and carrying away the fragments to place them at the heads of their tombs: the destruction will be still more rapid when the railway in a year or two passes by Sardis to Philadelphia, and the country becomes more explored and the traffic easier.

Of the many Byzantine Churches which must have been built from the time of Justinian in a city for some generations the rival of Ephesus, so little is left that it would be hopeless to attempt to identify their remains. There are many sites which may be conjectured to have been churches. That which probably is the most ancient is close to the water-mill, and its style closely resembles that of the ruined church of Philadelphia. Its materials vary, stone being used in the lower portion of the work, while the upper parts are of brick. There is another ruin a little higher up towards the Acropolis, which also resembles the former in architecture. (See Plate XIV.) The Theatre, which was built in the time of Antiochus, and the Stadium, are both hollowed out on the slope of the Acropolis facing the plain of the Hermus, but they are in such a ruined state that, excepting a few of the seats and some parts of the side walls, they present no features of any interest.

At a distance of about six miles to the north of Sardis, and on the opposite side of the Hermus, on a high barren plateau, is the ancient Necropolis of the kings of Lydia; a number of tombs or tumuli in the shape of little mounds are scattered about for a great extent in the plain. The Turks call this place Bin-teppé, "the thousand mounds." The larger and higher one is known to be the tomb of Alyattes, father of Crœsus,

XV. SARDIS.

General View looking towards the Remains of the Church.

as already mentioned. Its dimensions coincide so well with the description given by Herodotus (b. i. 93), that we must not omit to insert the passage of the great historian: "The Lydian territory does not, like some other countries, present many wonders worthy of description, except the gold-dust brought down from Mount Tmolus. It exhibits, however, one work, the greatest of all except those of the Egyptians and Babylonians. There is there a monument to Alyattes, father of Crœsus, the base of which is composed of large stones; the rest is a mound of earth. This fabric was raised by merchants, artificers, and prostitutes. On the summit of this monument there remained, even in my day, five marking stones, upon which were inscriptions showing how much of the work each class executed; and, when measured, the work of the females proved to be the greatest. This monument is six stadia and two plethra in circumference (3,800 feet), and in breadth thirteen plethra (1,300 feet). Contiguous to it is a large lake, which the Lydians say is fed by perpetual springs, and is called the Gygæan Lake."

To the present day there is still, on the summit of this tumulus, one of the boundary stones placed on a basement of stone. It is of the shape of a cone; but has become so rough and disfigured by the action of the weather, that the inscription is altogether obliterated. At a little distance from the tumulus of Alyattes, to the north, is the Lake Gygæ, mentioned also by Homer (Iliad, ii. 865), which, according to Strabo, was afterwards called Coloë: "Here was a temple of Artemis of Coloë, held in the highest veneration." This temple, according to Arrian, was built by Alexander the Great. Ancient tradition says that this lake was artificially formed for receiving the waters of the rivers when they overflowed. It is of considerable size, and extends about six miles in length from east to west, towards Mermere. It is worth mentioning, that while I was there the natives told me, their aged people could remember when the lake was always so full of large fishes that many villagers in the neighbourhood had their fishing-boats there, and gained their living by fishing, until five years ago, when all the fishes disappeared, and at present not even the smallest fish can be found.

MAGNESIA OF SIPYLUS (Plate XVI.).—This city is situated on the northern side of Mount Sipylus, and about half an hour's ride from the Hermus, facing the plain. Its foundation appears to have been contemporary with that of the other Magnesia of the Meander; and by the same Thessalian chieftains who, after the Trojan war, settled in Asia Minor; and hence, to distinguish it from the other, it was called Magnesia of Sipylus. Its early history is not mentioned by any ancient author. It was first brought into notice by the battle fought in its vicinity on the plain of the Hermus, close to the Halys, between Antiochus and the Romans commanded by the two Scipios, 187 B.C. The ancient road from Sardis to Pergamos passed close by it, though it was not a city of importance under the Roman dominion, and from its position could not resist against any regular siege. In the reign of Tiberius it was one of the many cities destroyed by the great earthquake (A.D. 17), and restored by that emperor.[1] Under the Byzantine empire it was the seat of a bishop, but no trace of any remains of that period can be found at present; there is only one of the mosques which is shown as having originally been a church. In A.D. 1222, John Ducas, after having retaken from the Latins all that part of Asia Minor, made Magnesia his residence; but, soon afterwards, the Mussulmans extended their devastations to this part of the country. Andronicus, unable to resist alone, was assisted by the Sicilian admiral, the Duke Roger de Flores. But in the year 1313, Sarook-Khan, the Seljoocide, took possession of the whole country, to the sea; and in 1402 Taimour-lang captured this with other cities, and here he stored all the valuable booty he had taken in plundering the whole country.

Magnesia increased in importance when Sultan Moorad II. and his successors made it their residence for a long period; they built many mosques, khans, schools, and baths. There are at present about fifteen

[1] Strabo, b. xii. c. viii. s. 18. "What is related of Sipylus and its overthrow is not to be regarded as a fable. For earthquakes overthrew the present Magnesia, which is situated below that mountain, at the time that Sardis and other celebrated cities in various parts sustained great injury. The emperor gave a sum of money for their restoration."—This event occurred at night. There is an inscription preserved at Naples relating to this catastrophe (Sueton. in V. Tiberii).—Tacit. Ann. b. ii. 47.

XVI. MAGNESIA SYPILUS.

mosques, some of them of the first order, especially the one built by Sultan Moorad III. which is the largest. Magnesia is at present one of the largest cities in the interior of Asia Minor, and yearly increases in importance, being a commercial centre to which all the products of the interior are brought, and thence conveyed by railway to the markets of Smyrna. The number of its inhabitants may be calculated at about forty thousand, of which ten thousand are Greeks, two thousand Armenians, two thousand Jews, and twenty-six thousand Turks.

THE NIOBE.—In following the rocky range of Mount Sipylus to the east, at a distance of about four miles from Magnesia, this rock-cut figure is found at a height of about five hundred feet above the plain. At the foot of the hill are many springs of water, forming a charming little lake, on the border of which passes the main road from Magnesia to Cassaba and Sardis; on the other side it is surrounded by poplar-trees and a variety of other luxuriant vegetation, with a picturesque coffee-house for the accommodation of the passing traveller. The figure is carved in a panel in the solid perpendicular rock, in a sitting attitude, and facing the valley of the Hermus; it is of colossal size, and measures about twenty-two feet in height. Its age is not known, but, from its weather-beaten appearance, it must be one of the most ancient monuments known in Asia Minor, and dates at least from the Trojan times, being clearly alluded to by Homer. And Strabo accordingly (b. xii. viii. s. 2, 21) places here the story of the transformation of the daughter of Tantalus into stone. Pausanias, who was a Lydian by birth, states (book iii. chap. 22): "The Magnesians, who are to the north side of Mount Sipylus, have in the rock a statue of the mother of the gods, which is the most ancient of all."

The following is the mythology of Niobe:—Niobe was the daughter of Tantalus, king of Lydia; she married Amphion, the son of Iassus, by whom she had, according to Hesiod, ten sons and ten daughters; according to Ovid, seven sons and seven daughters; and, according to Homer and Propertius, six sons and six daughters. The number of her children had increased her pride, and she not only had the boldness to prefer herself to Latona, who had only twins, but insulted and ridiculed the worship

paid to her; observing that she had better claim to altars and sacrifices than the mother of Apollo and Diana. This insolence provoked Latona, who entreated her children to punish the arrogant Niobe. Accordingly all her sons were killed by the darts of Apollo, and the daughters were similarly destroyed by Diana. Niobe, overwhelmed by the suddenness of her misfortunes, was changed into a statue amidst the lonely rocks of Mount Sipylus, looking with flowing tears over the plain where for nine days the dead bodies of her children were left unburied.

The following verses of Homer have evident reference to this monument, which still exists :—

" Not thus did Niobe, of form divine,
A parent once, whose sorrows equalled thine :
Six youthful sons, as many blooming maids,
In one sad day beheld the Stygian shades ;
These by Apollo's silver bow were slain,
Those Cynthia's arrows stretched upon the plain.
So was her pride chastised by wrath divine,
Who matched her own with bright Latona's line ;
But two the goddess, twelve the queen, enjoyed ;
Those boasted twelve the avenging two destroyed.
Steeped in their blood, and in the dust outspread,
Nine days, neglected, lay exposed the dead :
None by to weep them, to inhume them none
(For Jove had turned the nation all to stone).
The gods themselves at length, relenting, gave
The unhappy race the honours of a grave.
Herself a rock (for such was Heaven's high will)
Through deserts wild now pours a weeping rill ;
Where, round the bed whence Acheloüs springs,
The watery fairies dance in mazy rings ;
There, high on Sipylus's shaggy brow,
She stands, her own sad monument of woe ;
The rock for ever lasts, the tears for ever flow."

Iliad, b. xxiv. 755–779, Pope's trans.

This last verse is most touching. Even now, when the statue is examined in the rainy season, from the very rock, through little holes,

the water drops down continually, and produces an effect resembling the flowing of tears. This phenomenon probably suggested Homer's verses, while the sight of this statue may be supposed to have inspired Ovid to pen the following lines :—

> " Flet tamen, et validi circumdata turbine venti.
> In patriam rapta est. Ibi fixa cacumine montis
> Liquitur, et lacrimas etiamnum marmora manant."
>
> *Metam.* vi. 310.

THYATIRA.

"I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first."—REVELATION ii. 19.

THYATIRA was a Macedonian colony, as we are told by Strabo (book xiii. chap. iv. s. 4). It is situated a little to the north-east of the Roman road between Pergamos and Sardis. According to Pliny (book v. chap. xxxi.) it was formerly called Pelopia; perhaps from Pelops, the son of Tantalus; and Euippia, from the excellence of its horses, which were employed in the Trojan war. Stephanus Byzantinus attributes its foundation to Seleucus Nicator, who, during the war with Lysimachus, founded a Macedonian colony, probably on the site of Pelopia, to which he gave the name of Thyatira. It was this city that Antiochus made the head-quarters of his army before the battle with the Romans under the command of the two Scipios, in the plain of the Hermus, close to the river Hyllus, where he was defeated: it was subsequently united to the kingdom of Pergamos. During the Roman period it was a city of no great importance, although it boasted a senate, which is alluded to in some inscriptions, in which also is recorded the name of Antoninus Caracalla as a benefactor, who restored the place and erected many important buildings: of all these no trace can now be found, excepting some fragments of columns and other marbles built into the modern constructions, and the numerous fountains in the streets, some of which still bear Greek inscriptions.

Though Thyatira had no reputation to boast on the score of splendour and wealth, yet it has always been an industrious and thriving city, and

XVII. THYATIRA.

General View taken from the White Hill.

still possesses a good market for the products of the interior. From time immemorial, as we learn from Homer (Il. iv. 141), Thyatira and its neighbourhood was famous for the dyeing trade, which is also commemorated in inscriptions. It is an interesting coincidence, as we see in the Acts (xvi. 14), that the first person baptized by St. Paul at Philippi was a certain woman named Lydia, who was a native of Thyatira, and that her business was connected with the dyeing trade, as a seller of purple.

At the fall of the Byzantine empire, when the Mussulmans had overrun nearly the whole of Asia Minor, Thyatira was one of the last cities that fell into their power. When, in the fourteenth century, Andronicus had been expelled from Pergamos, he retired to Thyatira, which he strongly fortified, and assembled all his army, with the intention of reducing the former place, but was unable to realize his project, and Thyatira was soon taken by storm. After the invasion of Taimour-lang, Djounaid retired thither and strongly fortified the city, prepared to stand a siege, when Sultan Moorad marched against him in the year 1424, and gave battle in the plain of Thyatira, in which Djounaid was finally defeated.

The modern name of Thyatira is Ak-hissar, which in Turkish means the White Castle, or White Fort. It is derived from the white rocky hill where a fortress once stood, overlooking the town from the south-east, the only spot from whence a general view of the town could be taken. (Plate XVII.) The ancient Church, which has been changed into a mosque, is seen in the middle of the town, with a minaret just over the two cypress trees, and is still traditionally called by the Christian inhabitants the Church of St. John the Theologian (ὁ ἅγιος Θεολόγος). As I wished to visit it, a native who was with me told me that the Mussulmans were very jealous of allowing any Christian, and especially a European, to enter the mosque; but when they had said their noonday prayers, and all the doors were closed, he would introduce me from the adjoining house of a friend of his behind it when the place was empty, and thence we could climb down by the help of some trees. I did so, and saw that the whole of the lower part of the building is of ancient and solid masonry, many columns and marble pieces still standing in the courtyard, others prostrate, apparently undisturbed since the original building was destroyed. There are, besides

this mosque, some five or six others, but of no great consequence, and of very inferior appearance. The position of the town is very picturesque, extending far into the plain and surrounded by large and well-cultivated gardens. It is supplied abundantly with water on all sides, and the little streams give the whole country a verdant and cheerful aspect. The staple of the country is cotton, the cultivation of which has been within a few years much extended. The bazaars are large, and well supplied. The number of inhabitants is about fifteen thousand; of whom two-thirds are Turks, and one-third Greeks, with a few Armenians. The whole trade is in the hands of the Christian population, as it generally is throughout the East; the Christians comprising the most industrious and intelligent portion of the population. Thyatira is not more than thirty miles distant from Magnesia, to which the produce is carried on camels, and thence conveyed by railway to the markets of Smyrna.

PERGAMOS.

"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."—REVELATION ii. 13.

THE origin of the name of Pergamos, according to Pausanias (book i. 10), dates from the time of the Trojan war. Pergamos was a son of Pyrrhus Neoptolemus. After the death of his father he went, accompanied by his mother Andromache, into Asia to seek his fortune; and on arriving in Teuthrania, of which Arius was king, he attacked and killed him, and took possession of his kingdom, giving his own name to the city. Pergamos and his mother Andromache died in this city, where their tomb still existed in the time of Pausanias. There is at present outside the town, at a little distance to the south, a mound, called by the Turks Mal-Teppé, about two hundred feet high and five hundred feet in diameter, covered with grass: this is generally supposed by antiquarians to be the tomb mentioned by Pausanias. There is also another, further east, on the banks of the river Caÿcus, which is probably the one assigned by Pausanias as the tomb of Ange, daughter of Aleus, king of Tegea, who was thrown into the sea with her infant son, and, being preserved and protected by Minerva, was found by King Teuthras at the mouth of the Caycus, "and her tomb is seen at Pergamos over the Caÿcus" (Paus., book viii. 4).

Although the existence of Pergamos dates from remote antiquity, its greatness and splendour only commenced under the successors of Alexander the Great. Lysimachus made it the capital of his kingdom. The fol-

lowing is the account of Strabo (book xiii. chap. iv. s. 1) :—"Pergamum has a kind of supremacy among these places. It is a city of note, and flourished during a long period under the Attalic kings. . . . . Pergamum was the treasure-hold of Lysimachus, the son of Agathocles, and one of the successors of Alexander. It is situated on the very summit of the mountain, which terminates in a sharp cone-shaped peak. Philetærus of Tyana was entrusted with the custody of this stronghold, and of the treasure, which amounted to nine thousand talents" (about two millions of pounds sterling). "He became an eunuch by being crushed in a crowd while his nurse was carrying him : he was the son of a dancer and courtesan, called Boa, but having been well educated, he was thought worthy of this trust and the command of the citadel of Pergamos, where the treasure was kept; but upon the intrigues of Arsinoë, the wife of Lysimachus, who falsely accused him, he raised a revolt, supported by Seleucus Nicator, who invaded the country. In the battle given in the plains of Sardis, Lysimachus was killed, and Seleucus, victorious, marched to Pergamos to take possession of the treasures entrusted to Philetærus. But he found the fortress defended, and was compelled to sit down before it : after a seven months' siege he was himself treacherously slain by his servant Ptolemy Ceramus (281 B.C.). During these disturbances, the eunuch, by continually employing fair promises, and exercising every politic courtesy towards those who were strongest and next himself, contrived to continue master of the stronghold for twenty years." He bequeathed the government of Pergamos to his nephew Eumenes, a man of intelligent and firm character. Having obtained supremacy over the neighbouring cities, he made war with Antiochus, the son of Seleucus, and defeated him in a battle near Sardis. Eumenes reigned twenty-two years, and died in the year 241 B.C.

Attalus, the cousin and successor of Eumenes, was the first person who was proclaimed king, after a victory which he obtained in a great battle with the Galatians, who had overrun almost the whole of Asia Minor. He became an ally of the Romans, and with the Rhodians assisted them against Philip of Macedonia. This victory increased his power, and enabled him to overcome all his natural enemies, by extending

his kingdom, annexing all the cities of Æolis and of Mysia, together with Cyme, Phocæa, Smyrna, Teos, and Colophon; he established a code of law for the government of the whole region as far as Adramytium, and began the building of the famous library. He died, after a prosperous reign of forty-three years, 198 B.C.

His elder son, Eumenes II., succeeded him. He was an ally of the Romans in the war with Antiochus the Great and with Perseus, and received from the Romans a grant of all the country within the Taurus, which had belonged to Antiochus. The city of Pergamos was considerably enlarged by Eumenes, and adorned with magnificent monuments, which were all extant in the time of the Apostles, when Strabo wrote (b. xiii. c. iv. s. 2): "He ornamented the Nicephorium with a grove, and enriched it with votive offerings and a library, and by his care raised the city of Pergamum to its present magnificence."

It was Eumenes who really formed the famous library at Pergamos, containing about two hundred thousand manuscripts; he also established manufactories for the peculiar preparation of skins for writing, hence called "Pergamenæ Chartæ," from which our word parchment has been derived. It is curious, after more than twenty centuries, to see to this day the chief industry of Pergamos still continue to be the tanning of parchment. The banks of the river Selinus, which flows through the middle of the city, are all fringed with tanneries.

Eumenes died after a reign of forty-nine years, and left the kingdom to his son Attalus, then very young. He appointed as his guardian and regent of the kingdom, his brother Attalus Philadelphus, who exercised the supreme power for twenty years. During his reign Pergamos suffered from the war with Prusias, king of Bithynia, who captured and pillaged the city. But the Romans obliged him to make peace and repair all the damage he had caused. Attalus afterwards became powerful enough to destroy Prusias by inciting his son Nicomedes to rebel against his father. He enlarged the kingdom of Pergamos by embracing in it Phrygia and Pamphylia, and he built the towns of Attalia and Philadelphia. He was poisoned at an advanced age by his nephew Attalus Philometor, who succeeded him on the throne, which he occupied for

only five years, during which time he indulged in every kind of cruelty and excess, and passed the remainder of his life in retirement and remorse. Having no issue, he bequeathed the whole of his kingdom by will to the Romans, 132 B.C. (*Populus Romanus bonorum meorum hæres esto*), who constituted it, under a Proconsul, the Province of Asia. From that circumstance, anything magnificent and splendid as an acquisition was known by the epithet of Attalian. Attalus and his predecessors were celebrated for the valuable libraries which they collected, and for the patronage which art and science always found at their Court. Cleopatra, by the permission of Antony, afterwards transported to Egypt the famous library, where it adorned and enriched the Alexandrian collection so barbarously destroyed by the Saracens by order of the Caliph Omar, A.D. 642.

The right of the Romans was, however, disputed by Aristonicus, the natural son of the last Attalus, under pretext of his descent from the royal family; but, after a long resistance, he was taken prisoner by M. Perperna and sent to Rome, where he died in prison. Manius Aquilius, the consul, was afterwards sent to regulate the affairs of the province

Pergamos became, under the Roman emperors, the finest city of their new province of Asia; they decorated it with many new temples and edifices, and bestowed on it the title of Neochora (the young city); as is commemorated by many inscriptions on the imperial coins. The religious ceremonies and the public games were presided over by a magistrate, who had the title of Asiarch; and temples, called the Temples of Asia, were built in honour of the reigning emperor. During the competition of the twelve cities for the privilege of building a temple in honour of Tiberius, Pergamos was not admitted into the number, as it already had many temples, among which was one of Cæsar and one of Rome; and Smyrna thereupon obtained the honour.

Among the temples of Pergamos, that of Æsculapius, the god of physic, was held in the highest veneration. It was celebrated for the marvellous cures effected in all diseases; it was visited by patients from every part of the country; "they offered sacrifices, and were

obliged to pass the night under the porticoes of the temple, when they saw in a dream the remedies required to cure them." This was so firmly and so universally believed, that even Roman emperors went there in person, and submitted themselves to the rules and inspirations produced by the physician god. It was in consequence of this reputation that the famous School of Medicine was founded, of which Claudius Gallienus was the great ornament. The custom of taking sick people to sacred places celebrated for their miraculous cures has continued to the present time among the Greek Christians in Asia Minor, and is practised in exactly the same manner. There is at Smyrna, outside the city, close to the aqueducts on the river Meles, a church surrounded by its boundary walls, called that of the Prophet Elias, where numbers of sufferers go, who have to sleep under the porticoes which surround the church; they also give offerings in ornaments, or money, and burn wax candles before the altar. Thousands of persons have the firmest faith in the miracle, and declare that they have been completely cured from various diseases when all the skill of physicians had failed.

The position of the Citadel, or Acropolis, of Pergamos, was bold and imposing; it had a double circuit of fortifications, all built by the Greek kings, many of which are still seen in good preservation: their construction is solid and massive, and they embrace an immense space of ground. Other parts are of later date; some built by the Romans, and others by the Byzantines. These can be recognised by the irregular mixture of the materials, many portions of which have been taken from the ruins of ancient buildings; as close to the entrance from the eastern side all kinds of columns and other marble fragments are visible, built into the solid walls. Close to this place, lying amongst other fragments, is a colossal statue of a male figure, with the head and legs broken off; and a little lower down, towards the north, another statue of the same size of a female figure, also with the lower part broken off, and part of the forehead and hair recently split by some of the natives. This they generally do for mere amusement and contempt, with the fanatical idea that all figures made of stone are idols, and made in imitation of a human form, a thing contrary to the will of God, to whom is solely reserved the power

of creation, and therefore they must be destroyed, as they are the works of Satan (Shaetan). Others entertain the more material idea that they will find a treasure hidden in the head of the statue. They are the more confirmed in this notion when they see the European traveller paying highly for, and taking great trouble to pack and transport to a great distance, a thing which is, to them, nothing else than a piece of stone.

From the description given by Strabo, we learn that the whole ancient city in the time of Lysimachus was within the fortifications of the Citadel; and on the very summit, which is of the height of about eight hundred feet, was the castle of the king; and the famous Temple of Minerva, which could be perceived from a great distance, rising majestically, and commanding the valley of the Caÿcus and the surrounding country. Many fragments of the columns and friezes are still visible, half sunk in the ground. They are of beautiful white marble, all fluted, measuring fully four feet in diameter, and of the Corinthian order; the capitals and friezes are admirably sculptured with deep wreaths of laurel. Under the basement of the temple, to the south, are many lofty vaulted halls, flanked by a slightly inclined wall of great depth. The masonry of the whole is solid and carefully executed; the stones are so admirably joined that a needle could not be inserted. The Palace of Lysimachus was not far from the temple; the whole of the basement may still be traced, with some of the walls. The whole area of the Acropolis is covered by the *débris* of ancient buildings. Notwithstanding the continual destruction, which began when the Turks took possession of the country five centuries since, the Acropolis still continues the quarry which supplies materials for the modern buildings; and, more than all, the marble is broken up and heaped into kilns made on the Acropolis for burning it into lime. This fact alone may give some idea of the vast supply of marble and of the magnificent buildings that once ornamented the ancient city. As there are no marble quarries in the vicinity, the soil being volcanic, we can scarcely estimate the immense works, and the difficulties which must have been encountered in ancient times in transporting the colossal columns and stones to the top of the hill, many of them being thirty or forty feet in length, and four feet in diameter.

XVIII. PERGAMOS.

Remains of the Old Church.

At present the whole Acropolis is quite deserted: no human being lives there, and the modern city of Pergamos is on the south-eastern slope of the hill, extending into the plain, and intersected by the river Selinus.

All the ancient buildings about the present town date from the Roman period, excepting the double tunnel over the river Selinus, one of the most remarkable works of antiquity (Plate XIX.), supposed to be of the time of Attalus. It is a regularly formed tunnel, with two separate arches, the whole built of massive blocks of stone, extending under the town for a length of six hundred feet; the breadth of each arch is about forty feet, and the height twenty, of semicircular shape. It is entire, and in good condition; the river Selinus flows through it, and over it are built the houses and bazaars.

At the south-eastern extremity of the tunnel, between the river Selinus and the southern side of the Acropolis, is the ancient Church of St. John, as the Greeks still call it by an established tradition, *Hagios Theologos* (Plate XVIII.). It is a large quadrangular building, the eastern part terminating in an apse, where stood the altar. The walls are built with fine and regularly joined bricks, standing very high, but roofless; they are ornamented with rows of white marble. The whole area measures one hundred and eighty feet in length, and eighty-five feet in breadth. At the two corners where the circuit of the altar finishes, there are two staircases, in the body of the walls, leading to the top of the building. The part of the apse where the altar was is more lofty; there are at present some Turkish families living in it, who have built a few rooms with rubbish and mud, and occupied the whole interior of the church, where they keep also their cows and buffaloes, shut in by a common wooden door. When I went there, they refused to let me in, pretending it was their property; and as they had their harem there, they could not allow any man to enter it. When my Turkish guards insisted on their admitting us by order of the Padishah, and bade them to hide their wives in their rooms for a time, as we must visit the place, we gained admission. Many columns and other fragments were lying on the ground, among which the cattle of the present owners were lodged. It is very humiliating to

think of the purpose for which this edifice was built, and of its present desecration.

The two circular buildings at each side of the church (Plate XVIII.), in a line with the apse, are entirely composed of stones of small size, and very regularly joined. The whole is admirably well preserved, with the vaulted roofs and doorways quite complete. From their position and appearance these buildings must certainly have belonged to the large edifice between them, the church, as they have a stone portico of large dimensions leading to the church. It is, however, difficult to say precisely for what they were used; perhaps as chapels for private ceremonies, such as baptisms and marriages. They both have exactly the same mouldings, and each measures thirty-eight feet in diameter, with very massive circular walls, measuring fully eight feet in thickness, and more than seventy feet in height. They are at present used as magazines for storing cotton, grain, and other produce of the country. In the one situated close to the river, in that part visible from the outside there projects a niche, in the shape of a high, massive, square wall, which apparently was an altar, and still is held sacred in memory of St. John. Many of the native Christians believe that it was the place where St. John baptized the first Christians. There is always an oil lamp burning before a few images of saints. The place is generally visited by people suffering from diseases; they offer a little oil, or burn wax candles, and pray to St. John for their recovery. Many are the conjectures about this building, the whole of which was certainly planned for one common object. The generally-received opinion is that it existed anterior to the Christian era, being in a different style from the early Christian churches; and is therefore supposed to have been the Temple of Æsculapius, and his daughter Hygeia, the goddess of health; it is most probably of Roman construction. In admitting these conjectures, there is nothing contrary to the belief that on account of its being so well adapted for a church, it was transformed by the early Christians into a magnificent place of worship, just as at Rome many of the Pagan temples have been changed into Christian churches.

In the middle of the town there is another ancient church, which the Turks have changed into a mosque, and it is still called by its Christian

XIX. PERGAMOS.

The Town and double Tunnel over the River Selinus.

XX. PERGAMOS.

Exterior of the Amphitheatre.

name, Aya-Sophia (St. Sophia). Its erection must have been in the time of Justinian; it is a solid massive square building, with two cupolas: the pilasters supporting the arches resemble the remaining ones of the ancient churches of Sardis and Philadelphia. There are over the river Selinus, besides the double tunnel already mentioned, five other stone bridges, all of ancient and solid construction. There is also, close to the bazaar at the eastern side, a high long wall, with windows, and pilasters and columns of marble, which is supposed to be the remains of an ancient Byzantine palace.

Outside the town to the west, at a distance of about twenty minutes' ride, in a gorge, or hollow of the hill, are the remains of a Roman amphitheatre (Plate XX.). The natives call this place Gun-ghelmes (the day comes not), for the reason that one of the lower galleries is so deep that the sun never shines into it. This is one of the regular Roman amphitheatres so rarely seen in Asia Minor. The ancient Greeks always objected to the games of the Romans, and preferred their own theatres and stadia for the public amusements, which were so universal that every town, even of small importance, had at least one theatre. There is in this amphitheatre a stream of water flowing from one extremity through an arched passage into the arena, and falling from the other side to a considerable depth on to the rocks, forming a pretty waterfall. According to the arrangements observed in the lower part of this building, it appears that on certain occasions the outflow of the water was stopped, and the arena was at once filled, forming a large basin, in which different aquatic games were performed, like swimming, diving, fighting with wild beasts, or representing different mythological subjects. The whole of this building is of stone, and the arcades of the galleries are of immense height, very massive and heavy in appearance. The age of its construction is not known, as there is no inscription to be found; but at any rate it is not anterior to the Christian era, as it is known from different ancient historians, that the Romans at first constructed their amphitheatres of wood, and began to build them of stone only after the time of Nero and Titus.

Pergamos was one of the earliest Churches where Christianity took

root, and with the other principal cities, after the conversion of Constantine, it early became the seat of a Metropolitan bishop. During the whole Byzantine period, it was a place of importance, and the last residence of the Emperor Andronicus, who was expelled by the Mussulmans, and could never retake it. This place was also taken by storm, and had to endure, with the other cities, the fatal effects of rapine, destruction, and slavery. After being besieged and taken many times, it has remained in the hands of the Turks since the beginning of the fourteenth century. The present city, called Bergamah, has a population of about thirty thousand inhabitants, two-thirds being Turks, and one-third Greeks, with a small number of Armenians. These live chiefly on the produce of the country, which is very fertile, as Strabo has not failed distinctly to mention (b. xiii. c. iv. sec. 2): "The Caÿcus flows past Pergamum, through the plain of Caÿcus, as it is called, and traverses a very fertile country indeed, almost the best soil in Mysia." The communication with Smyrna is constantly kept up by caravans transporting to that market its products, consisting generally of cotton, wool, grain, vallonea, alizaris, skins, raw silk, &c., though the road is not safe, and travellers never make the journey alone, but unite in convoys, well armed for mutual protection.

ITINERARY

OF

THE SEVEN CHURCHES OF ASIA.

For the traveller who intends to visit the remains of the Seven Churches of the Revelation of St. John, Smyrna is the only landing-place. It is also the first he will see of the Seven Churches; and, as it is the largest mercantile city on the coast, the tourist can here easily provide himself with all the requisites for the inland journey. Having rested for a time in one of the best hotels, such as the Hôtel Mille or Hôtel de l'Europe, and having seen the curiosities of Smyrna, he can make his preparations for the tour, which, according to the following Itinerary, can be easily performed in twenty-four days, including a sojourn of one day in each place of importance.

The best months for travelling in the country are March, April, October, and November; as the heat in summer is excessive, and the sun dangerous, while in winter the cold and rain render the journey fatiguing and unpleasant; and travellers are often compelled, by the muddy roads and swollen streams, to take shelter in the villages, and are there detained many days, unable to proceed. This great hindrance arises from the scarcity of bridges, and the consequent obstruction of the thoroughfare after unfavourable weather. Travellers are obliged to cross the water by fording, with the loaded camels, horses, and mules; and it not seldom occurs that some of these are carried away by the rapidity of the current.

The most important step on undertaking this journey is to engage an intelligent and honest servant of some actual experience in travelling through the interior. He must, besides the Greek and the Turkish, know some European language, so as to make himself understood by his master. The hotel-keepers generally know of many that are ready for such engagements; but the man must give a guarantee for his character, besides which a knowledge of cooking is requisite, as on such journeys suitable refreshment is most needful after a hard day's ride.

Having engaged his servant, the traveller can give him orders to buy and pack the provisions for the road. These should include biscuits, butter, cheese, ham, an assortment of preserves in tins, a few bottles of brandy, some medicines for cases of urgency, &c. &c. Eggs and fowls are everywhere to be found, but no meat, excepting goats' flesh, and occasionally mutton; the latter only in large villages and towns, as Aidin, Nasly, Sarakeni, Denisly, Philadelphia, Kassaba, Thyatira, Magnesia, and Pergamos.

In the next place, it is necessary to have a "teskéré," or Turkish passport, from the Governor of Smyrna (this is generally a sort of recommendation from the Governor-General for the protection of the traveller's person), and then to have one, two, or more zaptijehs, or body-guard, to accompany and protect him on the road. For both these he must apply to his own Consul, who will readily send the dragoman of the consulate to obtain them; and having completed all the necessary preparations, he can leave by the early train for Ephesus.

FIRST DAY.

FROM SMYRNA TO EPHESUS (Ayasolouk), *by Railway*, 48 *miles*, 2½ *hours*.

One of the many advantages which Smyrna at present enjoys over her desolated sister-churches and the rest of Asia Minor, is the convenience of railways, which render the access easy and short to the Ionian and Lydian cities, and above all to Ephesus, one of the most remarkable cities of the ancient world. The whole country from Smyrna to Ephesus is flat, excepting

a slight ascent from Caravan Bridge to Boudjah and Sevdikeni. The station is close to the village of Ayasolouk. Here horses can always be hired to visit the ruins of Ephesus, which lie half an hour's ride to the southward of the modern village, where there is a house, built by the railway company, for the accommodation of strangers visiting Ephesus.

To make the excursion amongst the ruins interesting and complete, the traveller, after passing the old aqueducts and the village, must stop at the fountain, and desire his servant to take a jar of water with him, as further on not a drop of drinkable water is to be found; and hence follow in the direction of the great Gymnasium, at the south-eastern side of Mount Prion; then he should turn to the right towards the supposed Tomb of St. Luke, which lies amongst many undecipherable ruins, towards the little theatre or Odeum on the southern slope of Mount Prion; and hence pursue a westward course. He must pass the arches and gateways, and follow the slope of Mount Coressus to the ruins of a fine colossal temple, indicated by columns and capitals of enormous size, all lying half sunk in the ground and hidden by bushes. These ruins are supposed by some to be the Temple of Jupiter; by others, that of Claudius. He must then proceed in a direct line up to the square tower at the end of Mount Coressus, which is commonly styled the Prison of St. Paul. It is of admirable Ionic construction. The view from this height includes the alluvial plain of the Caÿster, where formerly lay the Selinusian lake, and the seaport of Attalus below and a little to the right, now merely a reedy marsh. Towards the sea-coast may be observed the mouths of the Caÿster, and the delta formed by its detritus, at a time when, eighteen centuries ago, the sea extended five miles inland; and along the whole length of the summit of Mount Coressus may be traced the famous wall of Lysimachus.

Returning for a while in a north-easterly direction from the Prison of St. Paul to the supposed site of the Temple of Diana, and thence to the great theatre, also called after St. Paul, the traveller may wander northward amongst other ruins to the Stadium, and recross the plain to Ayasolouk, and so on to the great Mosque and Gate of Persecutions. Next morning, before the train starts for Aidin, he can ascend through the Gate of Persecutions to the Castle of Ayasolouk. Beyond the gate, and to the left hand,

there is a sunken ground-plan of a small church, with columns of small size, still standing; and, further up, some large masses of brick walls, pilasters, and vaults, supposed also to have been a church. There is nothing of great interest to be seen in the Castle.

SECOND DAY.

FROM EPHESUS TO LAODICEA (Esky-hissar) *viâ* TRALLES (Aidin).

Leaving Ayasolouk by the morning train, which generally arrives from Smyrna at half-past nine o'clock, varying though with the season, the traveller arrives at Aidin about noon. The scenery, soon after leaving Ayasolouk, becomes very fine and interesting. The train winds along the ridge of the hill by a slow and continuous ascent, until it reaches an elevation of about 2,000 feet before entering the tunnel.

In the valley may be seen a fine Roman aqueduct, still in good condition; and in the distance, towards Ephesus, Mount Prion forms part of a beautiful landscape. The train, after passing the long tunnel, stops at Azizieh station (Yenikeni). This place has been built by the workmen employed in the construction of the railway and the boring of the tunnel, and is so called after the present Sultan. From this spot the line begins to descend by continual windings until it reaches Baladjik station, a few minutes before the view opens upon the fine valley of the Meander, which is certainly one of the best cultivated and most productive of Asia Minor.

The ruins of Magnesia on the Meander are only two miles distant from Baladjik station, and near the little village called Teké by the natives. Horses can be easily procured by applying to the station-master. If no time be lost, the ride is easy to the ruins of Magnesia of Themistocles, of which the most important are the remains of the Temple of Diana Leucophrine, returning in time for the afternoon train to Aidin, distant about one hour from Baladjik. Orders should be at once given to the servant to engage the number of horses required for the further journey, and to make the bargain at so many piastres a day. The

ordinary price is from twenty to twenty-five piastres, *i. e.* from 3*s.* 6*d.* to 4*s.* 6*d.* per diem.

Aidin is a large town of about 40,000 inhabitants, but affording scarcely anything of interest to the antiquarian tourist, excepting the three high arches at the western side of the ancient Acropolis. These are supposed by some to be the remains of the Temple of Victory; by others to be portions of the Gymnasium. In the whole of the Acropolis, which has a flat surface and quadrangular form, nothing is to be seen but the *débris* of ruins, and a number of holes dug by the masons in their search for marble and bricks for their buildings in the modern town.

THIRD DAY.

From Aidin to Nasly, 8 *hours' ordinary ride.*

The road is very good, lying all the way from east to west, keeping the hill-range of Messogis on the left, and the river Meander on the right, at a distance of two or three miles.

A ride of three hours brings the traveller to the village of Kushk, passing many coffee-houses on the road. Here he may halt for a quarter of an hour for refreshment, or take his breakfast. For this purpose I always had a few ready-cooked things packed apart the evening before, and given in charge to one of my zaptijehs, who was directed to be always close to me on the march. These consisted usually of a chicken, sandwiches, or a slice of ham, cheese, biscuits, a bottle of wine or beer (with a corkscrew), salt, and pepper.

By a continuously good road, and crossing many streams, the party will, in three hours, pass Akche-bazaar, a fine, large village, and in two more will arrive at Nasly, a town of 20,000 to 25,000 inhabitants, with a fine large bazaar and many handsome residences of Greek merchants. Mr. Victor Mirzan, the agent for the Ottoman Railway, will very kindly show any requisite attention, and advise as to the difficulties likely to be encountered.

From Nasly to Laodicea *viâ* Aphrodisias.

Instead of going straight to Laodicea *viâ* Sarakeni, I would strongly recommend the tourist, if he has one day to spare, to visit first the ruins of Aphrodisias (Ghera), and thence to cross Mount Cadmus (Baba-dagh) to Denisly and Laodicea. I therefore give first this route, and then the direct one to Laodicea.

FOURTH DAY.

From Nasly to Aphrodisias, 12 *hours*.

For a very early start in the morning, the necessary orders must be given to the servant and zaptijeh to get the katergee ready, with the horses and mules, that they may be prepared for starting before sunrise, otherwise they will take it very easily, and probably arrive at Aphrodisias very late at night, which would not be agreeable. About an hour after leaving Nasly, the traveller crosses the Meander by a wooden bridge, prudently dismounting and proceeding on foot. He then follows, for about an hour and a half, a good road along the right bank of the Meander; then leaves the river by a gradual ascent on a pretty good road towards the south. About four hours after leaving Nasly, he arrives at Ali-agha-chiflick, where are a few houses close to a fine stream; and a café where he may halt for refreshment, &c. In another hour the village of Yenidje is passed. After this the road is rather tortuous and wild-looking, and is sometimes infested by Zeibeck robbers. It is therefore prudent not to separate oneself from the company. Many ravines and bridges are passed; and avoiding the road that leads to Karasou, for the lower one on the left hand, leading direct to Tandras Bridge, he arrives there after four hours' march from Yenidje. At this bridge, which is of ancient construction, there are many flour-mills, turned by a large stream of water. In two hours more, having reached Aphrodisias (Ghera) by a good road, the traveller should inquire for the Kafidjee Hadji Ibrahim, the antiquarian of this place, who will conduct him through the ruins.

FIFTH DAY.

FROM APHRODISIAS TO DENISLY, 10 *hours.*

The height of Aphrodisias is about 2,000 feet above the level of the sea. At the height of about 4,000 feet, to which a tolerably good road ascends,—a part of Mount Cadmus (Baba-dagh), thickly wooded with pine-trees, for about three hours,—the majestic hill-range of Salbacus (Booj-dagh) is discovered. Then begins an easy descent along the slope of the hill to Kara-hissar for two hours, and another half hour to Makouf, where some remains are to be seen of an ancient town, a stadium, and many Greek inscriptions of the same period as Aphrodisias. From Makouf the road turns towards the north, and separates in two directions, both leading to Denisly: that to the left is shorter and very picturesque, but fatiguing and tortuous. The ascent is abrupt and steep, and leaves on the left the snowy peak of Baba-dagh. It is rather dangerous to attempt it on horseback, as the way is in some parts very narrow, having on the one side high perpendicular rocks, and on the other a frightful precipice. Then follows a descent into a narrow valley or pass. By the stream stands a coffee-house shaded by fine large trees. After a few minutes' rest, the ascent is made by a yet more difficult road. In about an hour's time, at the height of about 4,000 feet above the level of the sea, the charming valley of the Lycus and Meander is discovered, with the petrifying waterfalls of Hierapolis on the hill-range of Messogis, Laodicea, and Denisly, with their extensive gardens, far below. From this point the descent is very rapid to Denisly. It is not prudent to remain on horseback, as the precipices are frightful, and the risk is imminent of rolling over with the horse. At Denisly there are many khans for lodging, and there is also an agent of the Ottoman Railway.

SIXTH DAY.

FROM DENISLY TO LAODICEA AND HIERAPOLIS (Pambouk-kalessi), 4½ *hours.*

An early start from Denisly will give the traveller time to visit the ruins of Laodicea, which are one hour and a half distant, and to arrive in the evening at Hierapolis, which is three hours from Laodicea, as in the latter place there is no accommodation for the night. The road is very good, but the valley of the Lycus in winter and spring is swampy. On leaving the ruins of Laodicea, and looking to the north, an extensive white space is observed on the lower part of the hill-range of Messogis. That is Hierapolis, with its petrifying waterfalls. Taking the road to the left, the traveller soon crosses the little river Asophus, after passing close to the remains of a large and lofty aqueduct. In half an hour more he gently descends towards the valley of the Lycus, passing through a village wooded with fine large trees, and a few houses with water-mills, and soon afterwards crosses the Lycus by a wooden bridge. In spring there are numerous tents of Yourouks scattered all over this valley, with herds of buffaloes. On reaching Hierapolis, let him halt at the stream under the waterfalls. Close to a large tree are about twenty little huts inhabited by Yourouks: they will empty one or two rooms for his accommodation.

FOURTH AND FIFTH DAYS. (SECOND ROUTE.)

FROM NASLY TO LAODICEA *viâ* SARAKENI, 14 *hours.*

It would be rather a hard day's ride to go straight to Laodicea; and as it affords no shelter of any kind for the night, the tourist would be obliged to go first to Denisly, which is about the same distance as Laodicea. It is therefore advisable to go only as far as Sarakeni (the ancient Karura mentioned by Strabo), which is ten hours from Nasly, and proceed the next day to Laodicea and Hierapolis. The road is flat and very good,

keeping the Meander always, at various distances, on the right. Three hours after leaving Nasly, the large village of Koyoudjak is passed, adjoining the road, on the left. In three hours more Yeny-kaive is reached; and in another three hours, Ortakché. In a quarter of an hour afterwards the traveller crosses the bridge, close to which are the hot springs; and hence, in an hour, arrives at Sarakeni, a very large village of from 8,000 to 10,000 inhabitants; where is also an agent of the railway company. He will pass the night at the khan on the further side of the stream, which, in the summer season, is generally dry. From Sarakeni the main road goes to Denisly; we suppose him, therefore, to leave it and take the lower one at the left straight to Laodicea (Esky-hissar).

From Laodicea to Philadelphia *viâ* Hierapolis (Pambouk-katsi), 20 *hours.*

As the distance from Laodicea to Hierapolis is three hours, as already given in the tour *viâ* Aphrodisias and Denisly, we will proceed on the

SIXTH DAY. (Second Route.)

From Hierapolis to Derbend, 17 *hours.*

The journey to Philadelphia must be performed in two days; the first day going as far as Derbend (nine hours). After crossing the Meander and passing close to the ruins of an ancient Tripolis, where still a theatre and other remains are to be seen, the road turns northward. In five hours the traveller passes Yenidje, and in four hours more, through the mountain-pass, arrives at Derbend. The road is in some parts bad and rocky, with many windings up and down, but picturesque. There is at Derbend a khan for strangers.

SEVENTH DAY.

FROM DERBEND TO PHILADELPHIA, 8 *hours.*

In four hours Turguel is reached, where the party can rest for a while. The road is not bad, and passes along the north-eastern side of the range of Mount Tmolus. Before entering the town of Philadelphia, the road crosses the river Cogamus (Koosoo-chay), which, in summer, is generally dry. The town is still surrounded by the ancient walls, in a state of grievous decay—interesting in some parts, being bent, though still standing on foundations nearly hollowed out by age.

EIGHTH DAY.

FROM PHILADELPHIA TO SARDIS, 10 *hours.*

The road is very good and level, running in a westward direction along the valley of the Hermus, keeping on the left hand the range of Mount Tmolus. In about four hours the traveller arrives at Yenibazar-kaive, a fine fountain under large trees; and in four more at the large village of Salehly, which lies about a quarter of an hour from the road towards the Hermus on the right. Good accommodation and provisions for the night will be found in this village, whence it is easy to proceed early in the morning to Sardis, which is not more than two hours' distance. At Sardis there are only two or three huts and a water-mill; all other vestiges of the ancient capital of Lydia are but deserted and desolate ruins.

FROM SARDIS TO THYATIRA, *viâ* KASSABA AND MAGNESIA OF SIPYLUS.

NINTH DAY.

FROM SARDIS TO KASSABA, 8 *hours.*

Should the traveller wish to see the Tumulus of Alyattes at Ben-Teppé, which lies on the opposite side of the Hermus, two hours north

of Sardis, he must take a guide from the latter place, as the lower part of the plain, near the Hermus, is generally swampy. It is difficult to find the ford, which is sometimes dangerous, and the stream strong enough to carry away a horse with its load, and there is no bridge.

Besides the large Tumulus of Alyattes, the plain is covered to a considerable extent with smaller tombs, for which reason the Turks have given the name of Ben-Teppe (the thousand mounts) to the place. Instead of returning to Sardis, the traveller must recross the Hermus lower down, and pass through the large village of Ahmedly, on the main road, six hours from Kassaba, the road to which runs parallel with the range of Tmolus. It is better to pass the night at the Kassaba Railway Station, or near it, so as to be in time for the early train to Magnesia. Kassaba is a large town of 30,000 inhabitants, but without sufficient objects of interest to occupy a day.

TENTH DAY.

FROM KASSABA TO MAGNESIA, 1 *hour.*

Arriving at Magnesia by the early train, the traveller should ride from the railway station to see the Niobe, about an hour distant, on the precipitous side of Mount Sipylus, and, on his return, pass through the town of Magnesia, where are some noble mosques and bazaars, also some fine khans, built by the Sultan Moorad III., and about three hundred years old.

ELEVENTH DAY.

FROM MAGNESIA TO THYATIRA, 10 *hours.*

An early start, and a ride in a northern direction, takes the traveller across the whole valley of the Hermus. Crossing the river by a wooden bridge, after a ride of half an hour, he will find the road good till he arrives, in about six hours, at the village of Michaily, when it begins to

wind among low hillocks into the valley, and follows for some time the banks of the river of Thyatira, which flows into the Hyllus, an affluent of the Hermus. The scenery, on approaching Thyatira, is luxuriant; and, for a considerable extent, the well-watered plains are filled with gardens. The Mosque should be visited, which, as it was formerly a church, is still traditionally called by the Greeks the Church of the Holy Theologian (ὁ ἅγιος Θεολόγος).

From Thyatira to Pergamos, 15 *hours.*

The distance is too great for one day; and is therefore divided into two stages.

TWELFTH DAY.

From Thyatira to Somma, 7 *hours.*

On leaving Thyatira, the road is very good for about two hours through the plain in a north-westerly direction; and then begins slightly to ascend and to wind among the hills. Many fragments of columns are here to be seen, and some still standing entire on the left of the road. In another hour the village of Bakir is passed. This, as identified by Chishull, is the ancient Nacrasa, situated on the slope, and enclosed by the high peaks of the range of Mount Temenus, where a number of ancient remains may be seen scattered about. Near this rise the sources of the river Caÿcus, called by the Turks Bakir-Tehai. Beyond the village a fine panoramic view of the town of Kirk-Aghatch is to be seen, situated on the slope of the hill, and somewhat resembling Magnesia of Sipylus. The town is passed in three-quarters of an hour. The country has a cheerful aspect, and the view extends over the valley of the Caÿcus towards Mount Ida. The road is easy, though in some parts hilly, and winds along the range of Temenus. The village of Somma is very large, and has a fine bazaar. It is renowned for the confection of a fine sort of halva,[1]

[1] A Turkish sweetmeat.

which is largely exported. The situation of Somma coincides with the ancient Germa of the Itinerary of Antoninus. At a little distance from the village, and on the height, the remains still exist of the ancient Byzantine fortifications.

THIRTEENTH DAY.

From Somma to Pergamos, 8 *hours.*

The traveller continues in nearly the same direction along the side of the mountain, keeping the valley of the Caÿcus on his right. After five hours' ride, on crossing the river, he arrives at Kinik, a handsome village of about 10,000 inhabitants, containing a khan, or caravanserai, the largest I have seen in Asia Minor. Soon after leaving Kinik the fine plain of Pergamos is discovered, with its prominent Acropolis, which may be seen from a great distance. For a while the road winds along the banks of the river, which is crossed by a fine old bridge, of very solid and massive construction. In three-quarters of an hour Pergamos is reached, still an important city of about 30,000 inhabitants.

From Pergamos to Smyrna *viâ* Menemen.

FOURTEENTH AND FIFTEENTH DAYS.

From Pergamos to Menemen (Ancient Temnos), 14 *hours.*

This distance can only with difficulty be accomplished in one day, especially in winter, when the days are short and rainy, though it would be more convenient to make a forced march of one day to Menemen; as there are only two wretched coffee-houses to be met with on the road, offering no accommodation beyond the coffee which is served in little Turkish cups. The first of these is Kils-kaive, close to the sea-shore, at some distance from the village of that name. The road from Pergamos to Kils-kaive is

for half the way good and level. The river Selinus is crossed on horseback at the ford, and the road then becomes tortuous and rocky, and, two hours before reaching Kils-kaive, crosses the Caÿcus by a long wooden bridge. The country has a wild aspect, rocky and wooded, often infested by bands of Zeibeck robbers, who hide themselves in the bushes, and surprise travellers when passing in small numbers.

From Kils-kaive to Guzel-hissar-kaive, 4 hours, the road runs for a long while by the sea-coast; then up and down among the hills; passing close by a small lake. At some distance from this coffee-house there is a village of the same name, and on the height the ruins of an old castle, or citadel, supposed to be the remains of ancient Ægæ, which, according to Strabo, was situated on the mountain between Cyme and Smyrna.

From Guzel-hissar-kaive to Menemen, 5 hours, the road continues winding up and down the hill for about two hours, then gradually descends towards the valley of the Hermus, passing on the left hand several villages on the slope of the mountains, till it reaches the banks of the Hermus, which is fordable in the dry season. In winter there are generally square, flat-bottomed boats, which transport whole caravans to the opposite shore. The distance to Menemen from the river is about half an hour by a level road, good in fine weather, though extremely muddy during the rains. Menemen is by some modern authors supposed to be the ancient Temnos. From a distance, a high ridge is seen rising immediately above the eastern side of the town, conspicuous by its numerous windmills. This was perhaps the Acropolis of Temnos, though not a trace of any ancient monument is now to be seen.

From the accounts of the Greek geographers, no conjecture can be formed as to its identity. Strabo mentions it with Ægæ as the birthplace of Hermagoras, and places it on a mountainous country above the district of Cyme and near the Hermus. Pausanias, in describing the coast, begins from Smyrna, and says: "After crossing the Hermus, there is at Temnos a statue of Venus to be seen." He therefore places Temnos on the opposite side of the river to that on which Menemen stands. As the journey from Menemen to Smyrna is made by railway, it will be convenient here to discharge the horses, and proceed to Smyrna by the first early train. After

a journey of twenty-four days' hard riding and uncomfortable lodgings, the traveller will be cheered on approaching Smyrna, and finding himself again in a seaport, where he can communicate with his friends and with the world far away, take a little rest, and start again in any direction he pleases by some of the many steamers which are constantly passing.

From Smyrna to the Monument of Sesostris *viâ* Nimphio, 8 *hours.*

A very interesting excursion may be made to Nimphio, and to the Monument of Sesostris at Kara-Bell, one of the few ante-Hellenic rock-cut monuments in Asia Minor. Nimphio is six hours' ride from Smyrna, and two hours further to the south. In a gorge is the monument or trophy of Sesostris, described by Herodotus. On leaving Smyrna, one road leads by Bournabat and Hadjilar to the pass of Bell-kaive; the other directly from Smyrna by Bounarbashy to the same pass. I did it one way, and returned by the other. Two hours after crossing the plain of Smyrna, the traveller begins to ascend between the hills till he arrives at Bell-kaive, situated on a lofty eminence, from which, in clear weather, the scenery is magnificent. The view reaches an immense distance in the direction of Smyrna. The whole plain, with the villages, the city of Smyrna, and the Castle of Mount Pagus, the bay, Cordelio, and the far mountains of Eretria and Clazomene, with the foreground, form altogether a beautiful landscape. From Bell-kaive the road winds slightly to the south-east, till it opens upon the valley of Nimphio, extending as far as Kassaba. The whole is covered with luxuriant vegetation, and well wooded, principally with cherry-trees, renowned for the quality of their fruit. Half an hour before reaching Nimphio the remains of the Palace of Andronicus may be seen on the left hand. The village of Nimphio is pleasantly situated on the steep declivity of the hill commanding the whole valley.

To the Monument of Sesostris the road turns gradually southward, round the mountains, into a thickly wooded gorge, until it contracts with cliffs on either side. To the left, on perpendicular rocks, hidden by the trees, at the height of about fifty yards, is the Monument of Sesostris. As this

part of the country is often infested by Zeibeck robbers, it is prudent to be attended by a good party of armed guards.

Thus the whole tour can be accomplished in the following days' journeys, amounting altogether to 116 hours, of which 108½ are on horseback, at the rate of three miles per hour, and 7½ hours by railway—making in all a circuit of 472 miles, viz. :—

			HOURS.
From Smyrna	to	Ephesus by railway	2½
,,	,,	Baladjik Station by railway, and Magnesia by horse	1¾
,,	,,	Aidin	1
,,	,,	Nasly	8
,,	,,	Aphrodisias	12
,,	,,	Denisly	10
,,	,,	Laodicea and Hierapolis	4½
,,	,,	Derbend	9
,,	,,	Philadelphia	8
,,	,,	Sardis	10
,,	,,	Kassaba	8
,,	,,	Magnesia of Sipylus by railway	1
,,	,,	Thyatira	10
,,	,,	Somma	7
,,	,,	Pergamos	8
,,	,,	Menemen	14
,,	,,	Smyrna by railway	1¼
			116

THE END.

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APPENDIX.

ROYAL COLLEGE OF CHEMISTRY,
315, OXFORD STREET, W.
Nov. 16, 1868.

DEAR SIR,

I have submitted to chemical analysis the two samples of water marked respectively "Water from the hot spring of Hierapolis (having the incrustating effect), taken on the 26th April, 1867," and "Plutonium water of Hierapolis, taken on the 26th April, 1867," with the results given on page 31.

The fatal effects of the atmosphere of the Plutonium well, described by Strabo, and verified by yourself, are doubtless due to the presence of carbonic acid and sulphuretted hydrogen gases, both of which gases exist in the water; the former in very large quantity, when it is remembered that the water of the Plutonium is warm. These gases would escape from the water in the well, and render the atmosphere irrespirable. It is also likely that additional quantities of the same gases would find their way into the well through crevices in the surrounding ground.

Both waters contain very large quantities of carbonate of lime, dissolved by carbonic acid. On free exposure to the air much of the latter escapes, and the carbonate of lime, no longer held in solution, deposits itself on the objects with which the water is in contact. Hence the petrifying properties of the hot spring, and hence the beautiful white and thick deposits of nearly pure carbonate of lime upon the pieces of straw which you showed to me. A few minutes after the cork was drawn from the bottle containing the "Hot Spring Water," the interior surface of the glass became coated with minute crystals of carbonate of lime.

I regret that the small quantity of water placed at my disposal did not permit of a more minute investigation, but the above results clearly show the cause of the celebrity of each of the springs.

I remain, dear Sir,

Yours truly,

E. FRANKLAND.

A. SVOBODA, ESQ.

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